A SHORT

DISCOURSE

Upon the Doctrine of our

Baptismal Covenant,

BEING AN

EXPOSITION

Upon the Preliminary

Questions and *Answers*

OF OUR

Church-Catechism.

Proper to be read by all Young Persons, in order to their Understanding the whole Frame and Tenor of the Christian Religion; and to their being duly prepared for CONFIRMATION.

WITH

DEVOTIONS Preparatory to that Apostolick and Useful Ordinance.

By *THOMAS BRAY*, D.D.

LONDON,

Printed by *E. Holt*, for *Rob. Clavel* at the *Peacock* in St. *Paul's* Church-Yard, 1697.

Collegii Emmanuelis
Liber.

COLL. EMMAN. CANT.
E Dono
JOH. BROWNE S. T. B.
Olim ejusdem Coll. Socii.
A. D. 1736.

W. 6. 41

TO HIS
HIGHNESS,
THE
DUKE
OF
GLOCESTER:

SIR,

THE vast and univer-
sal Influence which
the Vertues of Princes
have upon the rest of Man-

kind, makes it the concern of this whole Nation, that Your Highneſs be throughly Inſtructed in the Princi. ples of our moſt Holy Religion, whoſe whole Tendency is to make both Princes, and their People Happy. And when we conſider that Hopeful *Genius*, which does already appear in Your Highneſs; and the very ſurpriſing Account You can give of Your Faith, at ſo tender an Age, we may thence promiſe our ſelves, by the Bleſſing of God, a Hap-

Happy Change in the Generation of Youth, now growing up; to Retrieve whom to more ſober Principles than have been found in their Predeceſſors, all poſſible Application muſt be us'd, or the Nation will be Undone; and to Influence to which, nothing will more Contribute, than Your Highneſſes Pious Example.

Now, that little Piece which does here preſume to wait upon Your Highneſs, is an Explication of your

Your Baptismal Vow and Covenant; and this design'd to prepare You for that solemn Recognition of it, which e're long we hope to see You make at Your CONFIRMATION. And as that Sacred, and Apostolick Ordinance is singularly Useful and Necessary, especially where Persons have been Baptiz'd in their Infancy; so there is no part of Christian Institution so immediately fitted to prepare you for it, as that which gives you to understand

ſtand the general Nature, Terms, and Conditions of the ſame Covenant, as ſhews you what Obligations lye upon You to be faithful in it, and teaches You how to form ſteady Reſolutions to perform your part of it. And that Almighty God may make Your Highneſs a Reſolute Chriſtian Hero, an utter Enemy to Prophaneneſs, Vice, and Wickedneſs; and may always enable You to Repel the ſtrong Efforts of Your Spiritual Enemies, which will

do

do all that's possible to shake your Constancy, shall be the most hearty Prayers of

SIR,

Your Highnesses,

Most Obedient, and

most Humble Servant,

THOMAS BRAY.

THE

PREFACE.

AS the Instruction of Youth in the Principles of Christianity is of Infinite consequence to their own private Happiness, and the publick Welfare both of Church and State; so there is nothing more incumbent upon Parents of Children and Masters of Families, than to take care, that both be throughly season'd with Religion. But as to Parents and Masters, I shall perhaps take some other such occasion to declare what is their Duty in this matter. The Persons I shall here make bold to Address my self to, are those of my own Function, to whom I crave leave to offer with all deference and submission, what Method in my Opinion we had best to take, in order to instil into the Minds of Youth a due understanding of the Principles of Christianity.

And in order to that, I humbly conceive there may be a double course of Catechetical Instruction, which it would be requisite all Youth should be oblig'd to go through.

The *First* is that usual and common Method in Publick Catechising, wherein they render an account of their Religion to the Minister of the Parish, in the Words of the Church-Catechism; and are usually requir'd to prove each point by Texts of Scripture; for which purpose Bishop *Williams's*, or Dr. *Isham's* Expolition with Scripture Proofs, are of excellent Use: And those Persons can never answer it to God, and the Souls of their Children, Apprentices, and Servants, who do not encourage, and oblige them constantly to attend this Method of Instruction, and that till they are at least Ten or Twelve Years of Age.

Secondly, But after this, I think it would be of mighty Consequence; if all the Youth of the Nation were put upon another course of Catechetical Instruction, suitable to more grown Years, and that is, to read some larger Expositions and Discourses upon the same Catechetical Points. And if moreover the Youth of every Parish from the Age of 12, to 15 or 20, would every *Sunday*, after

after the Congregation is dismiss'd, come to the Minister of the Parish in the Vestry, or the Chancel of the Church, and there render him an account of what they have read, and prepare themselves to answer his Examinations upon the Points which they have been reading the Week, or Lord's-Day preceding. I do not know what would tend more to their Edification than this. It would lay a sort of Obligation upon them to read considerable proportions every *Sunday* at least, and so would insure 'em to a right spending of that Day. It would be a means to fix their Attention in their Reading. It would give each Minister an opportunity to acquaint himself with the Proficiency of the Youth of his Parish in Knowledge and Vertue; and according as he finds them Proficients in both, he might invite 'em to an early Engagement of themselves to God, first in **Confirmation**, and afterwards at the Sacrament of the **Lord's Supper**. And *Lastly*, It would wonderfully endear the Minister and his People to each other, than which nothing will be more for their Benefit and his Comfort.

It is sad to see how universally backward our Youth are, when grown up, to come to be Catechis'd, as if it were too Childish

an Institution, and below them to be seen at. The consequence of which is, that they never become sufficiently grounded in Christianity. And are let loose to follow their own vitious Inclinations, without the restraint of Christian Principles, when the Efforts of corrupt Nature are most strong and boysterous within 'em, and when Evil Company do most haunt 'em. But since it is so, that perswade 'em what we can, they will scarcely be brought to submit themselves to the ordinary Catechising amongst Children, it will be necessary that we provide for their safety by some other Method. And this more manly way of Instruction here propos'd, being more adapted to their Age, and being a kind of *Conferring* with them, I dare say it would be very taking with all of 'em. And they would become thereby so throughly season'd, and perfected in Religious Principles, that there would be little danger of their Miscarriage ever after.

And this way of putting 'em to frame Answers themselves, out of what they shall read, will, I conceive, be much more **Easie** and **Profitable** than to oblige 'em to get the Answers by Heart, which are formed for 'em by others. **More Easie**, for not one in a hundred has Leisure or Memory sufficient

sufficient to get any thing considerable without Book, which is the reason so few can be brought to make any use of those many Expositions which have been made by way of *Question* and *Answer*; whereas once or twice reading a short Discourse with Attention, will enable any Youth of tolerable Apprehensions, to offer at so much towards an Answer; as to satisfie the Catechist he understands what he has read.

And **How Profitable** this Method will appear to be, because it puts the Catechumen upon forming a Judgment himself upon what he reads; whereas the bare repeating of an Answer made to his hands, will render him little wiser than the *Parrot*, which is taught to utter words she understands not.

And then if moreover after this we shall our selves deliver to em an Exposition more expatiated, and large upon the Point on which they have been reading before, but to the very same purpose, only more Copiously explaining the Doctrine, this will let yet a clearer Light into their Understandings of those Divine Truths. And by this way of giving em *Line upon Line*, and *Precept upon Precept*, they will at length arrive to a full Comprehension of those Sa-

cred Truths; upon the understanding the Importance of which, their Salvation does so much depend.

But besides the Advantages in this Method of infusing Christian Knowledge into the Minds of Youth, to a degree, as would render 'em, I am perswaded, much above the Attainments of many who are advanced far beyond them in years. A Minister by having gain'd to this purpose, a Select Society of the Youth of his Parish, giving themselves up to the more close Instructions of him their proper Pastor; he would hereby have a fair opportunity given him to instruct 'em also in the Use, and Reason of all the parts, and Devotions in their *Common Prayer*; Than which I do not know any part of Instruction more wanted at this day amongst the Common People.

For why? Of all the parts of Religion, there is none does so immediately and directly point towards God as Publick Worship, and in the due performance of which the Glory of God is so much concern'd. This is that Homage the Creature pays to his Creator. And when it is Solemnly, and Awfully perform'd, God is glorified in the Eyes of Men; than which what can be more reasonable, and necessary? But now if we

cast our Eyes upon the Sottish, Stupid, and Unconcern'd Behaviour of the greatest part of People in *Country Congregations*, they do not only most shamefully sit down all the time of Prayer, but for any appearance of Devotion we can perceive, are as little concern'd at the Divine Offices then performed, as the stones they tread on, to the exceeding great offence, and disturbance of all Pious and Devout Minds. But this Scandalous Blemish in Publick Assemblies, I can speak it by Experience, would be soon remov'd, should every Minister have a choice Society of Twenty or Thirty young Disciples in his Parish well Instructed, as in the Principles of Christianity, so in the use of their *Common-Prayer-Book*, for this *little Leaven would soon season the whole Lump*. And the whole Congregation would be so far reduc'd by the Solemnity and Regularity of those Persons Devotions, as at leastwise not to affront God as they do, in the Service they pretend to pay him; but would indeed be quickened by that Life there is in our Offices, when the *Responses* are Solemnly and Universally made by the People, so as they would begin to feel some sparks of Devotion glowing in their own Breasts, derived

from the Neighbouring Flame so ardently burning in the Hearts of others. And indeed the Minister who shall be able to form out of the Youth of his Parish, such a Society as we are now speaking of, need never want Company at a Monthly, or at more frequent Sacraments. He would have a number of Excellent Spirits dispers'd amongst the several Families of his Parish, by whom he might easily revive Family Devotion, so Universally and Samefully now neglected and disus'd, these being as it were, his *Lay Chaplins*, to perform that part of Religion therein, according to his Directions. Not to say, that so many serious Persons being so sensibly Benefited by his Instructions, and the pains he has taken with 'em, will be upon all occasions his Advocates against the Obloquies, and Detractions of those, who are always upon the wicked Topick of the Reviling Clergy, for their Office sake.

And now give me leave to apply my self more particularly to you my Reverend Brethren, who have the Government of Schools. And in the

First place, I desire you would please to consider, that the very Original, and Chief Design of Schools within the Christian

stian Pale, into Instruct Youth in the Principles of Christianity, and to Imbue 'em with Humane Literature, in order only, and in subserviency to that end; according to which Original Institution, one of the great Schools in our Native Countrey does still bear in the Frontis-piece of its Buildings.

Schola Catechizationis in Religione Christiana.

And pursuant to the same Design of their Foundation, the 29th *Canon* does strictly enjoyn all School-Masters to Catechise their Scholars.

Secondly, It may be in no Case more proper to know your own Power than in this; and that, as it is absolutely in a manner in your own Breasts to appoint what Books your Scholars must have; so there is scarcely that Parent so bad himself, who will not be very well pleas'd his Child should be Principl'd in Religion, as well as Learning; and who will not thank the School-Master, who puts him upon buying a *Catechetical Exposition* wherein to Instruct him.

And *lastly*, Whereas there never was so great a growth of *Deism*, & Infidelity as now, it may be worthy your Reflection, whether

ther to have the Youth of the most sprightly Parts instructed in no other Theology than what they learn from the *Greek* and *Latin* Poets, may not have a dangerous Tendency to such Cursed Opinions.

All which consider'd, I could wish that every one of your most useful Profession would please to make it a main part of his Care, throughly to Principle his Scholars in the Doctrines of the Christian Religion, by a Weekly Catechising of 'em; I say, in the *Doctrines of Christianity*, for all Moral Duties are so much the Dictates of Natural Reason, that half the Pains is not necessary to make Men understand *Christian Ethicks*, as *Christian Principles*, which being many of 'em, so much above Humane Reason, they must be often inculcated, e're they can be duly apprehended. And besides, till these Principles, which are the grand Motives, and most forcible Reasons to a Holy Life, have obtain'd their due force in our Minds, by being competently understood, and believed, Morality will advance but poorly, as the Watch moves slowly whose Spring is weak.

And why, I would fain know, should not Parents think it as material a part of the

the School-masters Duty to give the Youth committed to his Charge, a through and perfect Understanding of the Elements of Christianity, as of *Grammar*. Both their own, and the Publick Happiness, I am sure, depends infinitely more on the one, than the other. I know, indeed, in such a Laborious Employment as a School-masters is, the whole Week round, he can find but little Leisure to Compose Discourses, and Explications of his own, to give 'em upon those Heads; and therefore, till some better shall be provided, for the Purpose, I do humbly offer the following Exposition, divided into *Lectures*; one of which, if all the Youth in Schools were enjoyn'd to read every *Sunday*, and an Account were demanded of 'em concerning what they have so read, every *Monday* Morning, as duly as they are made to say a part in their *Grammar*, I hope it would tend something to their Edification; and, moreover, would have this good Effect, that it would provide a proper Employment for the School-Boys on the *Lord's-Day*, and would inure 'em to such a Religious way of spending it, as will influence their Lives ever after.

And indeed, upon the whole, tho' none others of our Youth, beſides thoſe in School, could be brought under ſuch a *Catechetical Inſtitution*; yet hence we may reaſonably hope for a much better Generation of Men the next Age, than we have the Comfort to ſee at preſent, becauſe the greateſt, or, at leaſt, the moſt conſiderable part of Youth, in all Chriſtian Nations, do paſs into the World through the Door of School-Diſcipline.

But if both *Parochial Miniſters*, and *School-Maſters* ſhall unanimouſly joyn, firſt in Training up the Youth under their reſpective Charges in the Principles of Chriſtianity, and ſhall then take the next opportunity of an *Epiſcopal Viſitation*, to bring 'em to be *Confirm'd*; This timely Inſtruction; and this early and ſolemn Engagement to God of Perſons in their Youth, of Perſons, I ſay, well Inſtructed in the Nature and Importance of their Baptiſmal Covenant, will, by the Divine Bleſſing, ſecure ſo conſiderable a number of Perſons of the beſt Capacities, and Education, to the Service of their Creator, as will in time out-number the Sons of Darkneſs, and ſtoutly repel the ſtrong Efforts of Satan's Kingdom.

And now, I have only a word more to add, and that is, the reaſon why I propoſe a Book upon the Subject of our *Baptiſmal Covenant*, as a moſt proper Chriſtian Inſtitution for Youth: and I have theſe reaſons to offer for it.

Firſt, Becauſe I take the Covenant of Grace, or our Baptiſmal Covenant, to compriſe the whole Doctrine of Chriſtianity; even all that, than which no Man, as a meer Chriſtian, is neceſſitated to know more, and than which the meaneſt ought not to know leſs.

Secondly, But more eſpecially, with relation to Youth, becauſe it is more particularly neceſſary that all Youth ſhould be Inſtructed in, and comprehend the General Nature, Terms, and Conditions of their Baptiſmal Covenant before they go to be *Confirmed*; which Apoſtolical Inſtitution, as it is of vaſt Conſequence to have it duly Adminiſtred; ſo in a more peculiar manner it is requiſite that all our School-Youth, when they are come to Years of Diſcretion, and juſt before they are entring into the World, ſhould both Recognize the Covenant they made with God, and receive the *Epiſcopal Benediction*: To do both which rightly and duly, what more requiſite, than

than that they ſhould be inſtructed in the Covenant which they are to *Confirm* accordingly.

It may ſeem indeed that the matter treated of in a Diſcourſe of this Nature, may be above the Capacities of Youth. And I would fain know what *Grammar*, or what Inſtitutions in other Sciences are not ſo at firſt. But as often conning of Rules and Terms of Art by Children, lets gradually into their Minds that Knowledge, which will be uſeful to 'em all their Lives: So here with a hundred part leſs reading over a Book, they will become perfect Maſters of the whole ſcope of theſe Chriſtian Elements.

I ſay, of the whole ſcope of Chriſtian Elements, for it is not to be expected that a Diſcourſe of this Nature ſhould deſcend to all the particular, and ſubdivided Terms of the Covenant, whether Articles neceſſary to be Believ'd, or Duties to be Practic'd. No Elementary Inſtitution of any kind does that. But in a Diſcourſe of the General Doctrines of the Covenant betwixt God and Man, entered into in our Baptiſm, are laid down thoſe great ſtrokes of Chriſtianity, which are to be fill'd up afterwards by more particular Explications.

And

And here the whole Scheme of Saving Truth is to be laid down in an Orderly Method, ſo that every Hearer of the Word of God, may be able to refer what at any time he ſhall hear, or read in a deſultory manner, to its proper Head; for want of whch Skill, Chriſtianity (though the moſt Rational Syſtem of Verities in the World) ſeems to many to be a meer Huddle of Incoherent Principles and Practices, whoſe end they know not, nor how wiſely every thing therein is adapted to carry on that Noble End.

In ſhort, *Firſt*, I am afraid it is too certain and too known a Truth; Namely, that ſcarce any Age heretofore can equal the Impiety of the preſent. There have been indeed horrid Immoralities known in every Age; but in this the very Fundamental Principles of all Religion, both Natural and Reveal'd, are attack'd, and overborn by the Confederate Forces of *Atheiſts*, *Deiſts*, and *Socinians*.

Secondly, The great cauſe of looſneſs in Principles and Manners, is univerſally acknowledged to have been owing to the want of Catechetical Inſtructions in Schools, Families, and Churches; through which neglect, the Preſent Generation of Men

Men having been never well grounded in their Religion, are become an eaſie Prey to *Atheiſts*, and *Hereticks*.

Thirdly, The only way therefore to train up a better Generation of Men for the next Age, and thereby to avert the Judgments of Heaven from pouring down upon us, is Univerſally in all Families, Schools, and Churches, to revive that Ancient and Neceſſary Method of Inſtruction, *viz.* Catechetical Doctrine.

Fourthly, and I take it, that there is not a more Fundamental part of Catechetical Doctrine, and more principally requiſite to have the Minds of all Youth both in Schools, and Families, Prepoſſeſs'd withal, than that wherein is Delivered, and Explain'd, the general Nature of the Covenant of Grace; that Covenant we entred into with God in our Baptiſm: Becauſe,

Firſt, In this Covenant are included all the Articles between God and Man; and conſequently the Sum and Subſtance of the Chriſtian Religion.

Secondly, Becauſe a general View of the whole Body of Chriſtianity being in a moſt Natural and Regular Method delivered in the Doctrine of our Baptiſmal Cove-

Covenant; thoſe who ſhall be ſo Inſtructed, will be able to refer to their proper Heads every Diſcourſe they ſhall hereafter read, or hear, on any particular point, to the avoiding of Confuſion in their Apprehentions of Divine Truths.

Thirdly, And by this means, ſeeing at once the Noble End of Chriſtianity, and with what Infinite Wiſdom all the parts of it are adapted thereunto, they will be able without farther reading, to diſcern the *Reaſonableneſs of the Chriſtian Religion*, to the preventing of all the Infuſions of *Atheiſm*, and *Deiſm* And,

Laſtly, The general Doctrine of the Covenant of Grace, will be alſo of ſingular Advantage to all Novices; eſpecially at this time, to be prepoſſeſs'd withal; as it is an Excellent Antidote againſt the two prevailing Hereſies of this Age, *Socinianiſm* on the one hand, and *Antinomianiſm* on the other; the one the Hereſie of the Higher, the other of the more Vulgar ſort of Men: A true State of the Covenant of Grace being alone ſufficient to obviate, or overthrow, and that without diſputing, the wretched Principles of both.

It is requiſite indeed our Youth ſhould not ſtop in the general Knowledge of the

Nature, Terms, and Conditions of their Baptiſmal Covenant, but that they ſhould proceed hereafter to a more thorough Underſtanding of each particular Article both of Faith and Practice: But Regularly they ought firſt to know the general Scheme of Chriſtianity, and the Knowledge of this may be ſufficient to fit 'em for *Confirmation.* And their more diſtinct Underſtanding of each particular in their Baptiſmal Covenant, whether Articles neceſſary to be Believ'd, or Duties to be Practic'd, muſt be that which ſhall fit, and qualifie 'em for the farther Ratification, and frequent Renewing of the ſame Covenant in the *Lord's-Supper.* When they ſhall have firſt learnt the *Principles of the Doctrine of Chriſt, leaving them, they are to go on to Perfection.*

And now as to the OFFICE FOR YOUTH, added at the latter end, it was for the moſt part Compil'd by Dr. *Alexander Noel,* once Dean of St. *Pauls,* for the Uſe of Schools; and to make it more generally uſeful thereunto, I have not only Tranſlated it, but added ſome few Prayers more for the Youth, and Servants of a Family. And if due Care ſhall be taken both in Schools and Families, that all the Youth belonging to each, ſhall, to Knowledge, add Piety and Devotion; it will turn, no doubt, to a Comfortable Account one day, as to thoſe Paſtors who ſhall thus faithfully inſpect their tender Flock; ſo to thoſe Maſters of Schools and Families, who ſhall take care thus to train up the Youth belonging to their Charges reſpectively, in the Knowledge and Fear of God.

TO

TO THE
READER.

THE Readers for whom I design this short Discourse upon the Doctrine of our Baptismal Covenant, are principally you who are the Youth of the Church of England. And because the first Questions and Answers of the Church-Catechism do Instruct you, in as few words as possible, in all the Articles both on God's part and ours, contain'd in this Covenant, as also in other Points necessary for you to be taught, pertaining to that great Subject; I have therefore chose these Preliminary Questions and Answers to be the Text to enlarge upon, in the Explication of this Important Doctrine.

And the reason why I do so particularly pitch upon the Doctrine of the Baptismal Cove-

Covenant, as the most necessary for you to be throughly Instructed in, is for these two Reasons. In the first place, because being Instructed in this, you will know the Summ and Substance of Christianity, even of all that most admirable Religion in the Study of which it concerns you to bestow a great part of your Time, and clearly and distinctly to understand the Nature and Design of which Christianity, you can never arrive, without comprehending in the first place, the general Doctrine of your Baptismal Covenant. And, Secondly, *I do more particularly recommend this Subject to your Study, because a due understanding of your Baptismal Covenant is a necessary Qualification to* **Confirmation.**

Such is the Paternal and Affectionate Care of the Church of Christ, towards all her Sons and Daughters, that you were scarce sooner born into the World, than you were took into her Bosom, and being Baptized, were delivered by her into the Hands, not only of your Parents, but of your Godfathers and Godmothers, as Sureties (so much concern'd I say she is for your welfare) that you shou'd be train'd up in the Knowledge of that Covenant, and those great Engagements you then enter'd

int

into with God. And when you shall be so Instructed, she requires you should personally appear before the chief Officer in the Church of Christ, and He your Spiritual Father, the **Bishop**, *and there solemnly profess it is your stedfast and unfeigned Resolution, by the Assistance of God, which you will always pray for, to discharge such your Covenant: And the Episcopal Benediction will be then given you, by which, and the Reverend Fathers laying on of Hands, you have a Promise that the Grace of God shall be convey'd to you.*

But then it will be requisite you should come duly prepar'd with a due understanding of the Nature, Terms, and Conditions of the same Covenant you appear to ratifie in your own Person, in so solemn a manner. And that you may be so prepar'd with a competent Knowledge of what you do, is the design of the following Discourse.

And here let me Advise you, always to bear, even to the end of your Lives, a profound regard to all the positive Institutions of our Saviour and his Apostles. There is not a piece of Pride more fatal to the Souls of Men, than to think themselves above Ordinances, nor is there any more provoking to God than this is, because it implies as if we were wiser than our Master, and knew

better

better than he, by what Means and Methods the Graces of his Holy Spirit should be convey'd unto us. And indeed, considering we are so much Influenc'd by our Senses, so that visible Appearances do mightily Affect us, there is not any thing more naturally tends to make all considering Persons faithful in their Covenant than this, that they do with such outward Solemnities, first enter into it by **Baptism**, *and afterwards Ratifie it in* **Confirmation**, *and the* **Lord's-Supper.** *And moreover, we may with the utmost Assurance depend upon it, that Christ will be ever present in his own Ordinances, so that they shall never fail in those blessed Influences he designs 'em for, and has promis'd by 'em.*

As then you have given up your selves to the Service of Christ in your Baptism, having then solemnly Renounc'd his Enemies, the World, the Flesh, and the Devil; So be not backward, so soon as you shall arrive to a competent Understanding of the Tenour and Force of that Engagement, to reinforce the same Dedication of your selves to God at Confirmation, embracing, for that purpose, the first Opportunity of the Bishops Arrival into your Neighbourhood. And soon after this, having improv'd your Understanding in Divine Things, the better to fix your Holy

Holy Reſolutions, and to draw down from Heaven more plentiful Meaſures of his Holy Spirit, to enable you to perform the ſame, let no opportunity of the Holy Sacrament ever miſs you, tho' it ſhould be Weekly or Daily Adminiſter'd. For this you may ever take for a ſure Rule, that the more you draw nigh to God, and the more cloſely you engage your ſelves to him, the nearer he will vouchſafe to draw nigh to you, and the more you will have your Intereſt confirm'd in him.

But ſince Youth are ſo inconſiderate of themſelves, as not to prize theſe Advantages as they ought, I muſt not paſs by you who are their Parents, without a word or two of Admonition. And to quicken you in your Duty of making it your chief Care to have your Children duly princip'd in Chriſtianity, give me leave to tell you, that the very Jews *will riſe in Judgment againſt you on this very Account; for they are ſo diligent in the Inſtruction of their Children in their Law, that there is no Youth under Heaven can at Thirteen Years Old give ſo exact an account of the Rites of their Religion, as the Jewiſh. And they think themſelves chargable with all their Childrens Miſcarriages till they have ſo Inſtructed 'em, and have*

Addiſon of the Preſent State of the *Jews*, Ch. 10.

at

at Thirteen brought 'em before the Synagogue, to profeſs the taking the charge of the Law upon themſelves, which is anſwerable to our Confirmation.

Nor let any think to excuſe themſelves from this Care by the meanneſs of their Condition. The Vaudois, *as* Thuanus *repreſents their State, ſeem to be the pooreſt, and the moſt deſtitute People upon Earth, and yet there is not any amongſt 'em but can read their Bible, and ſing their Pſalms. And there is not a Child to be found who cannot very readily, when ask'd, give an account of his Faith, and a reaſon of the hope that is in him. Both which Inſtances conſider'd, I think it deſerves your ſerious Reflection, whether your ſo far deſpiſing the Advantages of ſo excellent a Religion as you enjoy, as not to think it worth your while to teach it your Children; And whether your ſlighting ſuch excellent means of Inſtruction as your Children may have, above thoſe of other Nations, may not provoke God to remove his Candleſtick from you, and ſo give it to a People worthier than your ſelves.*

Thuan. Hiſt. Lib. 27.

THE

THE First Lecture.

A Catechism; that is to say, An Instruction to be learn'd of every Person, before he be brought to be Confirm'd by the Bishop.

THE Word Catechise, which is often to be met with in the *Greek* of the New Testament, does import a general Instruction in those Christian Truths, which are afterwards to be more particularly and distinctly learnt by those who have entertain'd the Profession of the Gospel. Some give us its original Meaning, by another Word, which signifies to build, intimating thereby, that a Catechism must consist of the main and fundamental Principles of Christianity, such as are fitted to build up a firm and unshaken Christian withal. And others derive it from the Word Eccho, because these Principles must by often repeating be infused into us.

And now agreeably to this original Meaning of the Word, *A Catechism may be defin'd to be a General Instruction in the Fundamental Principles of the*

Christian Religion, necessary to be learnt of every Person in order to his Confirmation.

First, *It is a General Instruction in the Fundamental Principles of Religion. Now the Christian Religion is out of Christian Principles, to live an holy good Life; and together therewith to depend upon Christ's Mediation for us with the Father, that our imperfect Righteousness may be graciously accepted to our Justification.*

1. *Morality*, or a good Life, consisting in a conscientious Discharge of our Duty to God, our Neighbour, and our selves, is a most necessary and essential Part of Christianity, as appears from that of St. *James*, 1. 27. *Pure Religion, and undefiled before God and the Father, is this, to visit the Fatherless and Widows in their Afflictions, and to keep ones self unspotted from the World.* And to implant this Morality amongst Men, was the great Design of our Saviour's Coming into the World. Thus, *Titus* 2. 11, 12, 13, 14. *The Grace of God, which bringeth Salvation to all Men hath appeared, teaching us, that denying Ungodliness and Worldly Lusts, we should live soberly, righteously, and godly in this present World; looking for that blessed Hope, and the glorious Appearing of the Great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purifie to himself a peculiar People zealous of Good Works.*

2. But it is not enough to live vertuously, but withal it must be from *Christian Principles.* They who are temperate only because it preserves their Health, just and charitable in Order only to maintain their Reputation and Interest in the World, and fast and pray only to be seen

of

of Men. *Verily I say unto you they have their Reward*, Matth. 6. 2.

Nor is it enough to entitle any one to the Name and Reward of a Christian, to live a good Moral Life, as mov'd thereunto by the meer Principles of Natural Religion, as upon the Persuasion there is a God, and Providence, and a Future Judgment; but to render any one capable of being justify'd by the Law of Grace (and there is no other Law according to which we can be justify'd) it is necessary we believe and act according to Christian Principles; *for in the Day when God shall judge the Secrets of Men by Jesus Christ, it will be according to his Gospel*, Rom. 2. 16. And,

3. When all is done, a Christian's Principle will teach him not to depend upon his own Righteousness, tho' perform'd according to the Conditions of the Gospel, but to depend solely upon the Mediation of Christ, that his imperfect Righteousness may be accepted; for since we *all have sinned, or come short of the Glory*, or Approbation, *of God*, Rom. 3. 23. It *is through Jesus Christ we have Boldness, and Access with Confidence by the Faith of him*, Eph. 3. 12. And indeed such Dependance upon the Mediation of Christ for our Acceptance, is the distinguishing Character of a true Christian; for though it should be suppos'd that many *Pagans*, by the Force of the mere Principles of Natural Religion, have led very plausible and blameless Lives; yet that the best of our Performances are so imperfect, that it was thought requisite in the Divine Wisdom, that the Son of

God should become a Sacrifice to expiate their Guilt, and a Mediator with the Father to obtain their Acceptance, is what the proud Hearts of Natural Men never thought of, and no Religion but the Christian ever taught: And therefore this Dependance upon Christ is necessary to take down that arrogant Conceit of our own Righteousness, which is a Temper of Mind so displeasing to God: So the Apostle, *1 Cor. i. 29, 30, 31.* To the end *that no Flesh might glory in God's Presence, Jesus Christ is by him made to us Wisdom, and Righteousness, and Sanctification, that so he that glorieth, may glory in the Lord.* And thus you see what is the Christian Religion.

And now the *Fundamental Doctrines* of this Religion must be such as are the Foundation upon which such a Religion can only be built, or the Spring from whence it can flow; that is, such Doctrines as powerfully tend to render those who do embrace such Principles, in the first Place good Livers; and, next to that, so humble as to depend upon the Mediation of Christ the Son, for their Acceptance with God the Father.

And such is the Doctrine of the Covenant of Grace, wherein we learn the Engagements we made at our Baptism to be thus Religious: such also are all the Articles of our Christian Faith, which are every one of 'em most powerful Motives to a Holy Life; and some of 'em moreover, such as send us to Christ to intercede with God for its Acceptance. Such are the *Ten Commandments*, which are the general

Rule

Rules out of which, all, or most of those particular Duties wherein consists our Holy Living do flow. And such lastly are the Doctrine of *Prayer*, and the *Sacraments*, which are the Means; the former, the Means of obtaining the Divine Grace and Assistance, without the help of which we cannot be Religious; the latter, the Means of conveying this Grace to the Souls of Men. And thus you see, as what is meant by the Christian Religion, so what are to be accounted its Fundamental Principles.

And now, *A Catechism is a General Instruction only in these Fundamental Principles.* A *Catechism* must be a general, short, and comprehensive Instruction in these Necessary and Essential Points of Christianity. Hence *Rom.* 6. 17. It is call'd *a Form of Doctrine that was delivered to the* First Christians. And such is the *Catechism* of our Church, which does contain those very Points which are styl'd the first *Principles of the Doctrine of Christ*, Heb. 6. 1, 2. So that as to the Matter you see of which a *Catechism* is to consist, it is a General Instruction in the Fundamental and Necessary Principles of the Christian Religion.

The second Thing mentioned in the Definition of a *Catechism*, are the Persons who are to be instructed. *And a Catechism is an Instruction necessary to be learnt of every Person.* No Building can stand without a Foundation: And as to Religion, you will find, *Matth.* 7. 24. a Person well-grounded in Religious Principles, shall be able to bear the Shock of the fiercest Temptations; but a Person, whose Religion is founded

upon no Principles, shall not be able to withstand the least: So that there is an apparent necessity that every Person of what Age, Quality, or Condition soever, should be well-grounded in Religious Principles by *Catechetical Instructions*: And the Contempt of *Catechising*, is ever the Effect of Pride, and the Cause of Ignorance.

True it is, the Seeds of Vertue, and Principles of Religion can never be too early sown; and therefore 'tis undoubted that *all Children* especially ought to be *Catechis'd*. But since the Principles of Religion are for the most part deep Mysteries, hard to be understood, the fittest Persons to receive an Exposition of these things, and then to be demanded an Account of what they are so taught, must be Youth grown up to some Years of Discretion; so that it is not below Persons of any Age, or Quality, to lay the Foundation of their Christian Knowledge in Catechetical Instruction.

Thirdly, And now it only remains, in order to compleat the Account I have given of a *Catechism*, to speak to the end of it. *And its Design is to prepare you to be Confirm'd by the Bishop.* **Confirmation** consists of Two Parts; first, in a Person's *Solemn renewing of his Baptismal Vow and Covenant with God*, after that he comes of Years to take upon him those Vows which were made for him by his God-fathers, and after that he has by *Catechising* been instructed in the Nature, Weight, and Benefit of such a Covenant. And then secondly, it consists in the *laying on of the Hands of the Bishop, accompany'd with his Blessing and Prayers.* And a Rite this is, both greatly necessary

necessary, and of singular Benefit in the Church of Christ.

And, *First*, It is highly necessary, that every *Baptized* Person when he comes to Years of Understanding, should solemnly declare his Acceptance of all the Mercies of God, on those Conditions his Sureties have engag'd in his Name; or else he may be reasonably deem'd to have renounc'd that Covenant of Grace, and to have repented it was ever made in his behalf: To have renounced that Blessed Covenant, I say, and all claim to the Priviledges and Promises thereof; which puts us so much above the Condition of Infidels and Heathens, *who are without Christ, and Strangers from the Covenants of Promise, having no Hope, and without God in the World*; which the Apostle mentions as a most desperate and forlorn Condition, *Eph.* 2. 12. And Confirmation is also highly necessary, as it consists in the Episcopal Benediction, and laying on of Hands. This Rite of laying on of Hands being reckon'd, *Heb.* 6. 1, 2. amongst the first Principles of the Doctrine of Christ.

Secondly, And Confirmation is also an Ordinance of singular Benefit to Mens Souls, whether, *First*, As the *Solemn Profession* therein made to be true to our Baptismal Covenant, imprints upon our Hearts serious Thoughts, and Religious Purposes, and Resolutions; Or, *Secondly*, As the *Episcopal Benediction, Prayers, and Laying on of Hands*, have Spiritual Blessings attending 'em: For that much Benefit may be expected from the Devout Prayers, and Paternal Benediction or Blessing of a Father of the

Church, who is Commission'd to pray to God in the behalf of others, and to bless the People in his Name, is what we are assur'd, *James* 5. 14. Nor have we reason to doubt, but that God will ever have a particular regard to his own Institutions, and will bless those means of conveying his Grace, which he himself has appointed. So that thus you see what it is to be Confirm'd by the Bishop; and withal, how necessary and beneficial it is to the Souls of Men to be so Confirm'd.

And now, Catechising is highly necessary to prepare Persons to be accordingly Confirm'd,

And, *First*, In order to their *Solemn Ratifying their Covenant with God.* For what so requisite as that every Person before he takes upon him so great and weighty a Business, as the performance of the Conditions of the Covenant of Grace, should be first Instructed, so as to understand them well; both what those Conditions of Repentance, Faith, and Obedience are; and what mighty Blessings God vouchsafes to make over to him in the same Covenant; which should be a reasonable Consideration to undertake so great a Charge. *What King*, says our Saviour, *Luke* 14. 31. *going to make War against another King, sitteth not down first, and consulteth, whether he be able with Ten Thousand, to meet him that cometh against him with Twenty Thousand?* And in like manner, every one who will Act wisely before he engages in a Spiritual Warfare against the World, the Flesh, and the Devil, ought to be Instructed in the Nature and Manner of this Warfare. So necessary is Catechi-

sing

sing in order to the Renewing and Ratifying in Confirmation, that Covenant and Vow which was made in Baptism.

Nor, *Secondly*, It is less necessary to the receiving Benefit by the Prayers, the Blessing, and by the Laying on of Hands of the Bishop in Confirmation. For as beneficial as these really are to all those who shall come duly Prepar'd; yet it is certain, that without some necessary Qualifications in such as come to be Confirm'd (amongst which, to understand the Nature, Terms, and Conditions of the Covenant of Grace, and seriously to intend to perform the same, are the first and chief) none will be much the better for the Bishop's Prayers, Benediction, and Laying on of Hands. And therefore Catechising, which is the only proper Means to give Persons such an Understanding, must needs be exceedingly necessary to their being Benefited also by what the Bishop shall perform in their Confirmation.

And thus you have had an Account, *First*, Of the Matter of which a *Catechism* is to consist: *Secondly*, Of the Persons to be Catechised: And, *Thirdly*, In some measure you have been told the End and Reason of Catechising. But there being several other great Advantages in this Method of Instruction, I shall defer the Consideration of 'em to the next Opportunity, as further Motives to you duly to attend it.

THE

THE II. LECTURE.

A Catechism; that is to say, An Instruction to be learn'd of every Person, before he be brought to be Confirm'd by the Bishop.

YOU have already been told the Nature of a *Catechism*. *First*, That it is a General Instruction in the Fundamental Principles of the Christian Religion. *Secondly*, That the Persons proper to be Catechised are all New Beginners in the School of Christ, be they of what Age or Quality soever. And, *Lastly*, I have shew'd you, that the end thereof is to fit and prepare Persons for Confirmation, both to Renew their Baptismal Vow before the Bishop, and to Qualifie such as are Confirm'd to receive Benefit by the Bishops Prayers, Benediction, and Laying on of Hands.

But because there are several other Benefits of Catechising, and those such as will raise a due esteem of it, I will proceed to shew you those other Ends and Purposes to which Catechising serves, before I enter upon Expounding the *Catechism* it self.

II. And as for Confirmation, so *Catechising is also requisite to fit and prepare Persons to be Worthy*

Worthy Communicants in the Lord's-Supper. In both *Confirmation*, and in the *Lord's-Supper*, you are to renew the Covenant with God. To both therefore you ought to come with the like Knowledge of what you are to do.

And alas, to what is it but to their having never been Instructed in their *Catechism*, that so many come so Ignorantly, (and if Ignorantly, then Unworthily) or else not at all to the *Lord's-Supper?* Ignorantly in not understanding the Importance of that Blessed Sacrament to be the New Covenant in *Christ's Blood*, 1 *Cor.* 11. 25. that is, that it is the Seal of that Covenant which was purchased by, and Ratify'd in his Blood.

And to their not having been Catechis'd, whereby they would have understood the unspeakable Benefit of being in Covenant with God, it is to be imputed, that so many turn their Backs upon, and come not at all to the Lords Table. To which there needs no greater Motive to Invite any considering Person than this, that God does as well condescend in that Blessed Ordinance to seal to us a Title to the Pardon of Sins, and to Eternal Life and Happiness, as we do Ratifie our Vows of Faith and Obedience unto him.

III. *Catechising is very useful to render you capable to be Edify'd by the Preaching of the Word, and to the Profiting by Sermons.* That is truly Edifying Preaching which explains the Meaning, and proves the Truths of the Doctrines of Christianity, which states the Nature and Extent of Christian Duties, and which warms the Heart

Heart with a Love of our Duty, and does vigorously excite us to the Practice of it. And whereas an unchatechis'd, and ungrounded Person will be sure to prefer the most empty and noisie to the most substantial Discourses upon the Points of Religion; He who has been truly Catechised will be able to make a better Judgment of what he Hears, and will turn it to far better use. And by having a Regular Scheme of Divinity laid up by Catechetical Instruction in his Head and Heart, he will be able to range every think he shall at any time hear, into its proper Place and Order; as also to distinguish between the more and less material parts of Christianity.

IV. *Catechising is of Excellent Use to prevent your being seduc'd into Heresie and Error.* That Heresies will arise in the Church, and that by the Permission of God, for a tryal of our stedfastness to the Truth, is what the Apostle does warn us of, 1 *Cor.* 11. 19. *There must be Heresies, that they who are Approv'd may be made manifest.* But as great as is the Danger, that one who has never been well Catechis'd will be seduc'd; yet he who shall hold fast that *Form of Sound Words*, 2 *Tim.* 3. 13. which he has been taught in his Catechism, will be able, by them, as by a certain Touchstone, to discover what are True, what are Erroneous Doctrines.

Lastly, *Catechising is exceeding useful to preserve a young Person from falling into any gross and wasting Sin, and especially into any ungodly course of Living: Or if he has been seduc'd by Evil Company,*

pany, the having the Seed of good Principles ſown in the Heart, by a timely Catechiſing, will be the moſt likely means to recover ſuch a one out of the Snares of the Devil.

Firſt, *It is exceeding uſeful to preſerve Youth from falling into any groſs and waſting Sin, and eſpecially any ungodly courſe of Living.* Thus it was the Counſel of the Wiſeman, *Prov. 22. 6.* to *Train up a Child in the way he ſhould go, and when he is old he will not depart from it.* And the Experience of all Men, and of all Ages ſhews it, that thoſe are not eaſily, and but very rarely Corrupted, who have had their Minds poſſeſt betimes with due Apprehenſions of God, of his Juſtice, Goodneſs, Truth, and Holineſs; and who have learnt what the Son of God has done for 'em, to reſcue 'em from the Power of the Devil; and who have been made ſenſible of their Vows and Engagements to God.

Experience, I ſay, ſhews us, that Perſons thus Principl'd betimes, rarely Miſcarry, whereas our unchatechis'd, untaught Youth fall immediately, without any reſtraint, into the moſt horrid and vile Courſes.

It may indeed now and then happen, that a Perſon well Principl'd may be overcome through the Strength of Temptation, but ſuch a one ſoon recovers again. Or it may ſometimes be found, that falling into lewd Company, he may become for a time harden'd in Wickedneſs, and be deliver'd up to follow all Uncleanneſs with Greedineſs; but however, this may be ever obſerv'd, that whereas one who had never receiv'd any Principles of Religion,

is

is scarcely ever after Reclaim'd by any Methods of Providence, such as Sickness, or other Afflictions, because he is not sensible from whom they are sent, and whither, and to whom they would call him; yet if one that has been formerly Instructed in the Necessaries to Salvation shall happen to be so visited, it is very great odds but his former good Principles reviving in him, do make him sensible of his foul Rebellion against his Gracious Father, so that with the Prodigal Son he will soon resolve to *arise, and go to his Father, and say unto him, Father I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son, make me as one of thy Hired Servants*, Luke 15. 18. 19. So that in short, by Vertue of good Principles early sown, a young Person shall be either prevented from falling into a Vitious course of Life, or soon recover'd out of it, which alone were enough to demonstrate the use of Catechising. And this I am sure, together with all the forementioned Reasons for it, speak it to be the most necessary, as well as it is the most wanted Method of Instruction at this Day in our Church.

THE

THE
III. LECTURE.

What is your Name? And the Answer is made by the Christian Name.

THo' this Question seems not very material to some, yet a more proper one could not be put at the beginning of a Christian Catechism than this, which obliges you to give up your Christian Name to the Minister and Congregation: For,

First, *The Asking you what is your Christian Name, may put you in mind of your Christian Profession, which you took upon you under that very Name, and of that Strictness of Life, which is required of those who bear the Name of Christians.*

Secondly, *It gives occasion to remind you, that the bad Lives of such who bear the Name of Christians, do an infinite Prejudice and Dishonour to Christianity.*

And, Thirdly, *It gives occasion to the Minister to exhort you therefore to stand upon the Dignity of the Christian Name, and Profession, by living such Lives as may be an Honour, not a Disgrace unto it.*

And, First, I say, the Asking you of your Christian Name may put you in mind of your Christian Profession, which you took upon you under that very

Name,

Name, and of that Strictness of Life which is required of those who bear the Name of Christians.

For why? There is the greatest Force in a *Christian Name* to make a Man lead a Christian Life, as under that Name having Listed himself, 1. A Disciple of a most Holy and Excellent Religion. *Let every one that nameth the Name of Christ*, or upon whom the Name of Christ is called, *depart from Iniquity*, 2 Tim. 2. 19. For indeed it is ever expected, that those who profess to be guided by the most perfect Doctrine, should answerably live the most perfect Lives. 2. Every one of you, under your *Christian Name*, have in a Publick and Solemn Manner at your Baptism, Listed your selves Servants and Soldiers of a most Holy and Just God: Of *a God that hath no Pleasure in Wickedness, neither shall any Evil dwell with him; in whose sight the Foolish shall not stand, and who hateth all the Workers of Iniquity*, Psal. 5. 4, 5. 3. It is under your several Christian Names, that you have Listed your selves to fight under God's Banner against his, and your own Enemies, the *World, the Flesh, and the Devil*, declaring you will so *Renounce* every one of them, as not to be tempted, or drawn off by either of 'em to sin against God. 4. Under your respective *Christian Names* you have profess'd firmly such Articles as are the most powerful Motives in the World *to deny all Ungodliness and Worldly Lusts, and to live soberly, righteously, and godly in this present World.* 5. And accordingly you have engag'd your selves under your several *Christian Names* in the strongest Covenants, in hopes

hopes of the most Glorious Rewards; and, out of fear of the forest Punishments, to obey the most Righteous Laws of God, by living thus *soberly, righteously, and godlily.* And lastly, under this very *Christian Name*, you have received of God most sure Promises of most powerful Assistances to do all this. Thus may the very Asking you what is your *Christian Name*, put you in mind of your Christian Profession, and of the Strictness of Life, which is requir'd of those who bear the Name of Christians.

Secondly, And the same Question and Answer about your Christian Name, gives occasion to remind you, that the bad Lives of such who bear the Name of Christians, do an infinite Prejudice and Dishonour to Christianity. For nothing does more hinder the Conversion of Infidels, than their seeing profess'd Christians live, as if they themselves did not believe the Truth of Christianity. Nor does any thing open the Mouth of the Enemy more against the Blessed Author of our Holy Religion; for *the Name of God is blasphemed amongst the Gentiles*, through those who live unanswerably to their Profession, *Rom.* 2. 24. But especially it puts bitter Reproaches into the Mouths of Atheists, when Wickedness is committed under the Disguise, and Pretence of Religion; which two Considerations should oblige all who are named Christians, *to see that they walk circumspectly, not as fools, but as wise*, Eph. 5. 15.

And indeed since we seldom see a Person of so abject and mean a Spirit, as to endure with Patience, that the Calling or Profession he is

of, whatever it is, should be set at naught: As therefore you would not shew your selves to have less Honour for your Christian Religion and Profession, than secular Men have for their Worldly Callings,

Thirdly, *I must therefore take occasion from the mention of your Christian Name, to Exhort you to stand upon the Dignity of your Christian Name and Profession, by living such Lives as may be an Honour, not a Disgrace unto it.* For why? 1. It may be consider'd, that all Titles of Honour are but mean and inconsiderable, in respect of our Christian Title. 2. There is so near an Alliance between the Christian Name and Profession, that in Baptism they both began together. 3. It deserves to be consider'd how the Primitive Christians did by Virtue of the *Christian Name* resist the fiercest Temptations, their usual Answer to those that did solicit them, and by Tortures would force 'em to renounce their Religion, being no more than this, *I am a Christian, it is therefore in vain for you to tempt me.* 4. 'Pray' think upon the Indecency of living unsuitably to the *Christian Name* and Profession. *Know you not that your Bodies are the Members of Christ, shall I then take the Members of Christ and make them the Members of an Harlot? God forbid,* 1*Cor.* 6. 15. And, 5. Bethink your selves, that to quite other Purposes we gave up our selves to be Christians; namely, to season and guide the World by the Exemplariness of our Lives, for which reason we are called the *Salt of the Earth,* Matth. 5. 13. and *the Light of the World,* v. 14. Lastly, And indeed since most *Christian Names* do

do afford some Examples of Vertue, which should prompt Christians to an Imitation of those who were eminent under these Names; I would therefore advise Parents to chuse for their Children the Names of Persons eminent for Vertue, not infamous for Vice. And let this suffice to have been observed upon the Question and Answer concerning your *Christian Name.*

THE

IV. *LECTURE.*

Quest. Who gave you that Name?

Answ. My Godfathers and Godmothers in my Baptism, wherein I was made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.

Quest. What did your Godfathers and Godmothers then for you?

Answ. They did promise and vow three things in my Name. First, That I should renounce the Devil, and all his Works; the Pomps, and Vanity of this wicked World; and all the sinful Lusts of the Flesh. Secondly, That I should Believe all the

Articles of the Christian Faith: And, thirdly, That I should keep God's Holy will and Commandments, and walk in the same all the days of my Life.

Quest. Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

Answ. Yes, verily; and by God's help so I will. And I heartily thank our Heavenly Father, that he hath called me to this State of Salvation through Jesus Christ our Saviour: And I pray unto God to give me his Grace, that I may continue in the same unto my Lives-end.

THE most easie Method of Instruction, and such as does most effectually convey Knowledge to the Minds of Men, is that which gives first some general Notices of the Art or Science about to be taught, and which does then descend to a larger Explication thereof in its several Particulars. And accordingly our *Catechism* gives you an entire Instruction in the Covenant of Grace, both *generally and particularly*: *Generally*, in the three first Questions and Answers now read to you, which are therefore usually call'd *Preliminary*: *Particularly*, in the *Creed*, *Decalogue*, the *Lord's Prayer*, and in the Doctrine of the *Sacraments*.

1. *I shall begin with the General Nature of the Covenant of Grace*, which I shall have sufficiently explain'd by then I have gone through with my Exposition of these Words now read. Now,

As to the general Notion of such Covenants, as are usually made betwixt *Governors* and their *Subjects*; which approach nearest to the Nature of ours; such a one, if it be perfect in all its Parts, and fully expressed, may be defin'd to be

A Mutual Agreement between the Two Parties, wherein there are Promises, Rewards, or profitable Considerations made over on one part, on certain Conditions to be perform'd on the other: And wherein also there is an Obligation on the one side, of undergoing some certain Penalties, in case of not performing those Conditions consented unto by him, and impos'd on him by the other.

A Covenant, I say, *is a mutual Agreement between two Parties.* For where both the Parties are not *Consenting* to the Terms, the one to the making good the Promises, the other to the performance of the Conditions, the Agreement is none at all, or it is not perfected; nor is it obliging on either side. And tho' where the one Party has Sovereign Authority over the other, there arises from that an obligation to Obedience, yet without the Formality of a Mutual Agreement, the Will of the Superiour is then only a *Law*, not a *Covenant*.

Farther yet, *In a Covenant there are certain Promises, Rewards, and profitable Considerations made over on one part, on certain Conditions to be perform'd on the other.* And upon the perfor- of these Conditions there accrues a Title to

Promises, insomuch that upon our Repentance, and *Confession of our sins*, God will reckon himself *in Justice and Faithfulness* bound (since the giving of the New Covenant) *to forgive us our sins, and to cleanse us from all unrighteousness*, 1 John 1. 9. And this may suffice, in order to shew the general Nature of a Covenant.

And now to understand the distinct Nature & Notion of the Covenant of Grace, we must look back even as far as the Creation, and consider how that *God having made Man upright*, and put him into a Capacity never to have violated his Covenant; he did then engage him to a Perfect, Exact, and Unsinning Obedience. The Result whereof was, that Man being overcome by the Temptation of the Devil, he did transgress the Law given by his Maker, *Gen.* 2. 17. and did violate his Covenant with him. Whereupon the Divine Justice, Wisdom and Holiness requir'd satisfaction, and it was requisite that Punishment must ensue, if it were but to manifest the Divine hatred of sin, and for the security of God's Government in the World.

But what Creature is there in the Heaven above, or in the Earth beneath, whose Punishment could be of that value and consideration, as to be a sufficient satisfaction for the sins of Mankind? It is certain, *no Man can redeem his Brother, or pay God a Ransom for him, for the redemption of his Soul is pretious*, (too pretious for that) *Psal.* 49. 7, 8. And Man being himself uncapale to make it, by less than suffering an everlasting Punishment; the Son of God did himself therefore most graciously offer to die

our

in our stead, and did undertake by the Infinite Merit of his own Sufferings, to make satisfaction to Infinite Justice, which we couldnot; so 2 *Cor.* 5. 21. *He made him to be sin,* or a sin-offering *for us, who knew no sin, that we might be made the Righteousness of God in him*; and because whilst under the first Covenant, which requir'd a Perfect, Exact and Unsinning Obedience, it was impossible for us to be sav'd, the Son of God did therefore Cancel that upon the Cross, and did Purchase by his most pretious Blood, a Covenant of Grace in its stead; for which reason he is called the *Mediator of a better Covenant*, Heb. 8. 6. he did Purchase a Covenant of Grace, I say, consisting of Conditions performable in our fallen State, wherein Repentance, Faith, and a sincere Obedience is accepted, insteadof a perfect, and an indefective Righteousness.

In short, The Covenant of Grace resembles the Articles of Accommodation made through the Intercession of a Princes Eldest Son, betwixt that Prince and his Rebellious Subjects, to whom upon the Intercession of his Son, the King is graciously pleas'd to Grant, not only Pardon of all their former Crimes; but moreover certain great Priviledges and Freedoms, Protection, and several particular Favours, Lands and Possessions, and the like, on condition they will thenceforward *Renounce* and forsake all his Enemies, and place no farther Trust nor Confidence in 'em; and on condition they will not disobey him for the future, in any of his just and reasonable Commands, but pay him a

true and faithful Obedience to all his Laws.

Much of the same Nature is the Covenant of Grace; and as it does extreamly much concern every Christian to be well instructed in it; so there is little necessary to be known in the Christian Religion, besides the Articles of this Covenant. And the Catechetical Method of Instruction being the most useful to that purpose, of all others, it does therefore very much concern you to pay a due attendance to it.

THE V. LECTURE.

Wherein I was made a Member of Christ.

A General view of the *Covenant of Grace*, I have already given you. And these words, *Wherein I was made a Member of Christ*, do contain the first of these invaluable Priviledges made over to us in this Covenant.

Now, to be a Member a Christ, is to be a Member of *Christ's-Church*, as will appear from *Col.* 1. 18. compared with *Eph.* 5. 30. And that you may be sensible how happy a thing it is to be a Member of *Christ's-Church*.

First, *I will shew you what kind of Body the Church of Christ is.*

Se-

Secondly, *What it is to be a Member of it.* And then

Thirdly, *What exceeding great and invaluable Priviledges do belong to every Member of Christ's Church.* And

1. *I will shew you what kind of Body the Church of Christ is.* And it is the Universal Society of all Christians, consisting both of Lawful Governours and Pastors, and also of the People of God committed to their Charge; and who are call'd from out of the wicked World by the Preaching of the Gospel, to a Holy Profession and calling, namely to Repentance, Faith and Obedience towards God; and to the Enjoyment of unspeakable priviledges from God: And who to the end of being incorporated into one Society, and of having God to be their God, and they themselves his People, have entered into Covenant with him by Baptism, and do often renew the same in the Lord's-Supper, and are Incorporated thereby into one Body, subdivided indeed into several particular Bodies, and Churches, for the convenience of Government and Worship; but holding Communion with one another, in one and the same necessary points of Christianity, necessary to constitute the Church under Jesus Christ their Supream Head.

And first, *I say, the Church of Christ is the Society of Christians, consisting both of Lawful Governours and Pastors, and of the People of God committed to their Charge.* The Church of Christ is not a Headless Multitude, but a well-ordered Society, consisting of Superiors and Inferiors; of Governours and Governed. Hence it is called,

call'd, *The Kingdom of Christ*, Rev. 11. 15. And *Eph.* 2. 19. 20, 21. The Members thereof are stil'd, *Fellow-Citizens*, Members of an Houshold, and parts of a Temple; all which Expressions speak the Church of Christ to be a Regular Society of Men, combin'd and knit together by Laws, deriv'd from some Supream Head and Governour.

And in the Constitution of Christ's Church, it is requisite that the Governors and Pastors thereof should be Lawful ones, that is, such as Christ has Commission'd to these Offices; for St. *Paul* does sharply demand, *Rom.* 10. 15. *How any shall Preach* the Gospel, *except they be sent?* And that an Episcopal Clergy are undoubtedly Authorized, and sent (whatever others are) cannot be question'd, since our Saviour when he sent forth his Disciples into the World, to Preach the Gospel, and to gather a Church, he told 'em, *Matth.* 28. 20. That he *would be with them*, or stand by them in giving Authority and Success to their Ministry, *to the end of the World*; whereas for 1500 years it is certain, that he did Authorize no other than those Episcopally Ordain'd, for there were no other than Episcopal Churches during that time, as appears from the Histories of all Ages.

Secondly, *The Church of Christ is the Universal Society of Christians.* The Church under the Law was confin'd to the Jewish Nation, but now under the Gospel, *in every Nation he that feareth God and worketh Righteousness, is accepted of him*, Acts 10. 35. *For Christ is our Peace, and hath made both one, and hath broken down the middle Wall of Partition between us*, Eph. 2. 14. It

is

is not indeed either Jews or Gentiles, while they continue such, that are of the Church of Christ. But,

Thirdly, *It consists of such, who are called forth out of the wicked World, from amongst both.* The whole World by then our Saviour came into it, was over-run with wickedness; and therefore did Christ come to call us out of the World, for which reasons, Christians are in many places stiled, the *Called*; And *John* 17. 6. they are said to be such, whom the Father hath *given our Saviour out of the World*; and tho' they are in the World, yet they are not *of the World*, v. 16. And tho' it is, too true that many of those, of whom the Church is composed, do not effectually obey this Call, but continue ungodly; and therefore the Church is liken'd, *Matth.* 13. 24. 30. to a Field in which the *Wheat* and the *Tares grew up together until the Harvest*; However,

Fourthly, All the Members of the Church of Christ, are *called by the Preaching of the Gospel, to a Holy Profession and Calling*; namely, 1. To Repentance, for so our Saviour says, that he came to *call sinners to Repentance*, Matth. 9. 13. And 2. They are called to the Knowledge, Belief, and Service of the One True God, Father, Son, and Holy Ghost. The greatest part of the World before our Saviour's coming into it, were ignorant of the True God, and Slaves to the Devil; but our Blessed Lord when he gave Commission to his Disciples to gather a Church out of the World, he bid 'em *go and Disciple all Nations*, Baptizing Persons into the Knowledge, Belief, and Service of Three Persons

sons, *Father, Son, and Holy Ghost*, in that one God-head, *Matth.* 28. 19.

Fifthly, And as Christians are a Society of Persons called out of the World to Repentance, Faith, and Gospel-Obedience; so to the *Enjoyment of those inestimable Priviledges of the Gospel*, viz. most Reasonable and Excellent Laws to conduct them to Heaven; *Laws written in their Minds, and in their Hearts*, Heb. 8. 10. They are called also to the Enjoyment of Divine Grace and assistance, to enable them to obey those Laws, for *Grace is come by Jesus Christ*, John 1. 17. They shall be Priviledged with the Pardon of sins, upon their Repentance for the Violation of those Laws, for God has Promis'd Christians to be *Merciful to their Unrighteousness*, Heb. 8. 12. And lastly, they shall be called to the Enjoyment of *Eternal Life* and Happiness, upon their sincere Obedience, for Christ does assure us, *John* 17. 2. That *the Father hath given him Power over all Flesh, that he should give Eternal Life to as many as are given him*, or *are given him out of the World*, v. 6.

Sixthly, The Church consists of such, *who to the end of Being Incorporated into one Society, and of having God to be their God, and they themselves his People, have entered into Covenant with him.* It is the Royal Charter granted by the King that makes any number of Men a Corporation. And it is the Covenant of Grace granted by the King of kings, which embodies and joyns us Christians into one Spiritual Society. So that we are *no more Strangers and Foreig-*

the

ners, but Fellow-Citizens with the Saints, and of the Houshold of God, Eph. 2. 19.

And by being in Covenant with him, we come to have God to be our God; and we do thereby become his People. Thus *Heb.* 8. 10. *This is the Covenant that I will make with the House of Israel after those days*; that is, in the time of the Gospel, *I will be to them a God, and they shall be to me a People.*

Seventhly, Christians are thus entered into Covenant with God, and thereby made Members of *Christ's Church, in their Baptism*, which is the Outward Sign and Solemnity whereby our Blessed Lord thought fit to initiate all the Members of his Church into Covenant with him. *Go and Disciple*, or make Disciples and Members of my Church, *out of all Nations, Baptizing them in the Name of the Father, Son, and Holy Ghost*, Mat. 28. 19. And hence 1 *Cor.* 12. 13. it is said *That we are all Baptized into one Body*, or admitted by Baptism into one Church.

Eighthly, And all the Members of *Christ's Church*, when grown up to some State of Perfection, are appointed to *Renew the same Covenant, by Feasting often together at the Lord's-Supper.* Upon the account of which Feasting together, it is said, 1 *Cor.* 10. 17. *That we being many, are one Bread, and one Body, for we are all Partakers of that one Bread.*

Ninthly, And now upon these forementioned Accounts, the *Church* of *Christ* is *one Body.* Thus *Eph.* 4. 4. 5, 6. *There is one Body, and one Spirit, even as ye are all called in one hope of your Calling, one Lord, one Faith, one Baptism, one God*

God and Father of all, who is above all, and through all, and in you all.

Tenthly, This one Body or Society the Church, is *divided into several particular Bodies or Churches, both for the convenience of Discipline and Government, and also for the convenience of Divine Worship.* For the *convenience of Government*, the Church has from its first Foundation been divided into *Diocesan Churches*, inspected by distinct Bishops, as will appear from *Rev.* 2. 3. Chap. where you will find that the several Churches of *Asia* had their distinct Bishops (there called Angels) presiding over them. For the *convenience of Divine Worship*, because all the Christians of one Diocess or City, could not meet together in one lace, the Bishops See was therefore sub-divided into particular Congregations and Assemblies under its respective Pastors. Hence we read 1 *Cor.* 14. 34. of several Churches in that one Church and City of *Corinth.*

But notwithstanding that, for the forementioned Reasons, the Church of God is divided and sub-divided into Diocesan, and Parochial Churches, yet they are all United by Virtue of the same Covenant, Spirit, and Sacraments, into one Church, *For as the Body is one, and hath many Members, and the Members of that one Body being many, are one Body; so also is Christ* or the Christian Church, *for by one Spirit we are all Baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit,* 1 Cor. 12. 12. 13. And these several Churches were also one. Because in the

Eleventh,

Eleventh place they all *held Communion with each other.* And their Communion with each other, consisted in Hearing the same Word or Doctrine together, in joyning in the same Common-Prayers, in partaking of the same Sacraments, and in affording to each other mutual Assistances, as you will find *Acts* 2. 42. *They continued stedfast in the Apostles Doctrine, and Fellowship, or Communication* of Charitable Assistances, *and in breaking of Bread, and in Prayers.*

Lastly, The *Church* of *Christ*, or this whole Society of Men, call'd forth out of the World to such Duties and Priviledges, as has been spoke, is to be United into one Body, as has been declared, *under Jesus Christ its Supreme Head.* There can be no Body without a Head. And *Christ* is both the *Political Body* of the *Church*, Governing this his Spiritual Kingdom, as a Monarch does his State, by his Laws, for the Father *having raised him from the Dead, did put all things under his Feet, and gave him to be Head over all things to the Church, which is his Body* Eph. 1. 20. 21, 22, 23. And as a King he sends his Ambassadors and Ministers to Teach Mankind, to *observe all things whatsoever he Commanded 'em*, Matth. 28. 20. And *Christ* is also the *Mystical Head* of the *Church*; for as the Natural Head of the Body is the Fountain of Life and Spirit, from whence it is deriv'd into all the parts of the Body, to enable and enliven all the Members thereof to discharge their several Offices and Duties; so is *Christ* said to be the Mystical Head of the *Church, from whom all the Body, by Joynts and Bands, having nourishment*

ment ministred, increaseth with the increase of God, Col. 2. 19.

And thus in order to a due understanding of this first *Privilegial* Article of the Baptismal Covenant; *Wherein I was made a Member of Christ*, you have seen what kind of Body the *Church* of *Christ* is. And from the whole it does appear to be, what it is often call'd in Scripture, *viz. The Kingdom of God, and of Christ*, as Matth. 21. 31. Rev. 11. 15. that is, as ye have been told, it is a Spiritual Kingdom put up by God in the World, on purpose to reduce Man to his due Allegiance to his Maker, and to destroy the Dominion of Satan, which he had so long Usurp'd over Mankind. And thus having as briefly, as possibly I could, shew'd you what kind of Body the *Church* of *Christ* is.

2. *I am next to shew you what it is to be a Member of Christ's Church.*

And from what has been said, it may easily be collected, that a Member of *Christ's Church* is every one who has been entered into this visible Society of Men *Renouncing* the Devil, and Professing themselves the Servants of God. He is one who has Covenanted to that purpose with God in Baptism, and who without swerving aside into Separate Assemblies, holds a constant Communion with that particular *True*, and *Orthodox Church*, whereof he is a Member, and in whose Verge he lives.

In short, a *Member of the Church of Christ*, is a *Member of the Kingdom of Christ*; and so he is one who is *deliver'd by God from the Power of Darkness, and is translated into the Kingdom of his*

his dear Son, Col. 1. 13. That is, he is one of those, who is deliver'd by the Gospel from under the Tyranny of Satan, under which the whole World was held Captive, and is made a Subject to the Gracious Government of the Son of God.

From what has been said, it does plainly appear, I think, that such, and such an one only, is a true *Member of Christ's Church.*

And in the Sense of the *Catechism*, which teaches all to answer, that in their Baptism they are made Members of Christ: *Every Person*, who has been admitted into the Church by Baptism, is a *Member of Christ*, and shall continue such, till he is cut off by the just Sentence of those Governors of the Church, who have the *Power of the Keys* to receive in, or to shut out: Or till he cuts off himself from that Mystical Body, by a causeless Schism and Separation from any of its sound Parts.

Every Baptized Person, I say, is a Member of Christ's Church. So the Apostle, *Gal.*3. 27. *As many as have been baptized into Christ*; that is, the Christian Religion, *have put on Christ*, or have put on that Relation to Christ, which Members have to the Body. And tho' too many are *unsound Members*, yet Members of the *Visible Church* they will continue till cut off by the just Sentence of those, who have the *Power of the Keys* to receive in, or to shut out: Or till they cut off themselves by a causeless Seperation and Schism.

Some are cut off from the Communion of the Church by the Governors thereof, who have given

unto 'em the Keys of the Kingdom of Heaven; that is, *of the Church*, Matth. 16. 19. and who have the Authority, as to admit into the Church by *Baptiſm*, all who have made Profeſſion of Chriſtianity, ſo to expel out of it by *Excommunication* all thoſe ſcabby Members thereof, who contrary to ſuch their Holy Profeſſion, either by their peſtilent Hereſies, or by their ſcandalous and ill Lives, are unworthy of its Communion, or in danger to infect it. And when upon either of theſe Accounts any one is Excommunicated, ſuch an Evil Member becomes no Member, and is to be to the reſt as a Heathen Man, and a *Publican*; that is, one who is out of the Church, *Matth.* 18. 17.

And ſo likewiſe is he, who cuts himſelf off from that Myſtical Body the Church, by a cauſeleſs Seperation and Schiſm from any of its ſound Parts: For whatever *National Church* has nothing in its Doctrine, nor Worſhip which is ſinful, every Perſon is bound to continue ſtedfaſtly in the Doctrine, Prayers, Sacraments, and Fellowſhip of that Church, as in the Apoſtles Times they did, *Acts* 2. 42. and to reject the Communion of all other Sects and Parties of Chriſtians; or otherwiſe, he will cut himſelf off from the Church, and will ceaſe to be a real Member of it, as my Finger will ceaſe to be of the Body, when it is cut off as well by my ſelf, as by another, from the Arm. But excepting theſe two Caſes, every *Baptized* Perſon is a *Member of Chriſt's Church*, and ſo ſhall partake of thoſe exceeding great Priviledges, which belong to the Members of it; which what, and how great they are, I am next to declare unto you.

THE

VI. LECTURE.

Wherein I was made a Member of Christ.

HAving sufficiently made it appear in the former Discourse: *First*, what kind of Body that is, which is called, the *Church of Christ*. And also, *Secondly*, Having shew'd you what it is to be a *Member of it*; it will be now requisite that I should likewise make it clear to you. Thirdly, *What vast and invaluable Priviledges do accordingly belong to every Member of the Church of Christ*. And the Priviledges which do belong to 'em as such, are,

First, *A most Excellent Body of Religion, Laws and Ordinances appointed us by Christ our Supreme Head and Governor, as the Rule we must walk by in our way to Heaven.*

Secondly, *A sufficient measure of Divine Grace and Assistance, derived down upon us from him our Mystical Head, and convey'd by those his Ordinances, to enable us to Conform our selves to his Religion, and to obey those Laws.*

I. *And as the Members of Christ's Church we enjoy the Priviledge of having a most Excellent Body of Religion, Laws and Ordinances:* A Religion so Excellent, that whether we compare it with the *Pagan*, or *Mahometan* Superstition, or with the *Jewish Dispensation*; or whether we consider it in its own Nature, it will appear to be a most

ſingular Inſtitution, and Body of Laws; and ſuch as we ought to eſteem it our very great Happineſs and Priviledge above other Men, that we are under the Government of ſuch.

Alas! As to the *Pagan Superſtition*, what elſe did it tend to, but to debace Mankind infinitely below the Dignity of their Nature, and to defile 'em much more than the Brutes? For why? The very Gods the Heathens Worſhipped, were at beſt the moſt infamous Men and Women; and many of 'em paid Divine Honours to the very Devils themſelves. And what then could be expected, but that their Worſhip ſhould conſiſt in Lewd, Barbarous and Cruel Rites? And ſo it actually did, *For they Sacrific'd their Sons and their Daughters unto Devils, and ſhed Innocent Blood, even the Blood of their Sons, and of their Daughters, whom* the very *Jews*, having learnt it from the *Pagans*, *Sacrificed unto the Idols of Canaan*, Pſ. 106. 37, 38.

Nor in the *Mahometan Superſtition* is there any thing worthy of God, whereby we ſhould judge him to be the Author of it; but as one obſerves, *It is a Maſs of Fooliſh Opinions, odd Stories, uncouth Ceremonies, compounded chiefly of the Dregs of Chriſtian Hereſies, together with ſome Ingredients of* Judaiſm *and* Paganiſm, *confuſedly jumbl'd, or unskilfully mixt one with another. And what is worſt of all, its Principles do too ſadly tend to Luſt and Cruelty.*

And even *Judaiſm* it ſelf, which had God for its Author, was but an Imperfect and an Unfiniſh'd draught of Religion. Its *Ceremonial* part conſiſted of *poor and beggerly Elements*, Gal. 4. 9. and

and of *Shadows only of good things to come*, Heb. 10. 1. And even its *Moral* part was defective, *Moses for the hardness of their hearts*, Matth. 19. 8. being forc'd to indulge 'em what the Perfection and Purity of the Christian Religion, will by no means allow of.

But *Christianity* (under whose Guidance we have the Happiness to be, as we are *Members of Christ's Church*) is a most Excellent Religion, since nothing can represent God in more Noble Characters, and Glorious Perfections, and nothing can give a more Honourable and Rational Draught of his Proceedings with Man, both in the Creation and Redemption of him, than it does. And as the Christian Laws are infinitely beyound what the Wisdom of any Humane Law-givers did ever yet contrive for the good order of Man in this World, and for his real Happiness both in this, and in the World to come; so no Motives, nor Reasons can possibly be more Persuasive than those which Christianity does give us to obey those Laws.

And indeed even the *positive Institutions* and *Ordinances* appointed in the Gospel, are an Excellent part of a Christians Priviledge, which he enjoys as he is a *Member of Christ's Church*. And that which our Law-giver has appointed of this Nature, are as follows; He has Ordain'd Solemn and Set days, *viz.* the Christian Sabbaths for his Service; He has Ordered that Publick Assemblies of all Christians should be held upon these days; He has Authoriz'd and Commanded the Preaching of his Laws at those Publick Assemblies; He has appointed that

Common-Prayers, Supplications and Thanksgiving, Principally for Divine Grace and Assistance to enable us to perform these Laws then Preach'd, and for other Mercies; I say, he has Ordered that these should be jointly put up to him by all Christians on those Solemn Days, and those Publick Assemblies; And lastly, He has enjoin'd therein the use of Sacraments, as means of conveying such Grace and Assistance, and also as Oaths and Obligations upon us to be Obedient to these Laws. These are the *positive Institutions and Ordinances* of the Gospel; and all these are Priviledges which do belong to the *Members of Christ's Church*, as may be gathered from *Acts* 2. 41, 42.

And they are indeed most *singular* Favours and Priviledges vouchsafed *only* to such as are *Members of Christ's Church*, and which *Alliines* and *Strangers* have no Right and Admittance to. For alas, the Infidel part of the World, whether *Jews*, *Turks*, or *Pagans*, have not the Benefit of the Word and Sacraments, and *where there is no Vision*, or no Word and Ordinances of Divine Revelation, *The People perish*, Prov. 29. 18.

And even the *positive Institutions* also are most Excellent Priviledges *considered in themselves*; and that first, as being most admirable helps towards the Observation of God's most Holy Laws, every one of these outward Ordinances conducing much to our Edification, and Improvement both in Faith and Practice, and to the quickening of our Affections to the ways of God: And every one of 'em being also exceedingly

ingly comfortable to the Souls of those who do enjoy 'em, according to the Testimony of the Psalmist; *Blessed is the Man whom thou chooseſt, and causeſt to approach unto thee, that he may dwell in thy courts; he shall be satisfied in the Goodness of thy House, even of thy Holy Temple*, Psal. 65. 4.

The Priviledges of Publick Ordinances are indeed seldom sufficiently valued, till most wanted; but when through Persecutions, or the like, Persons are depriv'd of 'em, then they become so sensible of the Benefit and Comfort thereof, as to be at any Pains, Fatigues, or Dangers to enjoy them. *They will then wander from Sea to Sea, and from the North even to the East, they shall run to and fro to seek the Word of the Lord, and shall not find it*, Amos 8. 12. And let this suffice for the first great Priviledge, which does peculiarly belong to all the Members of Christ's visible Church, as they are Members of such a Society; namely, the Enjoyment of a most reasonable and excellent Body of Religion and Laws; together with most Profitable and Edifying Institutions and Ordinances, given and appointed us by Him, our Supreme Head and Governour, to conduct us to Heaven. The

II. *Priviledge we enjoy thereby is a great Measure of Divine Grace and Assistance, derived down from Him our Head, and conveyed by those his Ordinances to enable us to conform to his Religion, and to obey his Laws*; for as in the natural Body every part partakes of Life, and Sense, and Motion, from the Head, so do we by being

ing Baptised Members of Christ, derive Grace and Help from Him our Head, *from whom all the Body by Joints and Bands having Nourishment ministred, increaseth with the increase of God*, Col. 2. 19. And the means of Union betwixt Christ and his Members, being the Members Union to the *Catholick Church*, the Body of Christ; and their Union to the Lawful Governours and Teachers of the Church, which are the principal parts in the *Mystical Body*, And lastly, their use of Christ's Institutions and Ordinances, *viz.* Sacraments, Preaching, Publick and Common-Prayers, and such like publick Offices, which are the Vessels and Conveyances of Divine Grace, through the principal Parts from Christ our Head: These, I say, being the necessary Means of Union between Christ and his Members, it will therefore follow, that so long as any Member shall continue in Unity with the *Mystical Body of Christ*, his Church, and with its Lawful Governours and Teachers, and in the use of Sacraments, and other Divine Ordinances, those Conduits and Conveyances of his Holy Spirit to us; so long he shall have spiritual Life, and Strength, and Vigour, derived down from Christ our spiritual Head, in like manner as in the natural Body of Man, the Animal Life, and Strength, and Vigour is derived to all the Parts of the Body, from the natural Head.

And the having of God's Holy Spirit to assist us, is a most *singular* Priviledge, if compar'd with that little, or nothing of this Nature, which others, who are not the Members of

of Christ's Church, do enjoy; for if God would have ordinarily, and in the way of a constant Dispensation, imparted so excellent a Gift as the Grace of his Holy Spirit to any, to be sure it would have been to the *Jewish* Church; but so unsteady, and scanty were the Measures of it communicated under the Law, to what are under the Gospel, that the former is stiled upon that account by the Apostle, *the Ministration of Condemnation, but the Gospel the Ministration of the Spirit*, 2 Cor. 3. 8, 9.

And this having of the Holy Spirit to assist us is a most exceeding advantage, consider'd in it self, considering that all the Members of Christ have constant supplies of Grace afforded 'em proportionable to their Station and Employment in the Church, whether Governours, or Teachers, or private Christians; *for the Manifestation of the Spirit is given to every Man to profit withal. So that to one is given by the Spirit, the Word of Wisdom, to another the word of Knowledge, by the same Spirit, to another Faith by the same Spirit*, 1 Cor. 12. 7, 8, 9.

And the Graces and Assistances derived down from Christ, the Head, to the several Members of his Spiritual Body, because they may be such as shall be necessary and proper for 'em, are distributed in such Measures and Proportions as shall be wanting according to the different Times and Occasions in the Church; and therefore in the first Ages, because there was a necessity of uncontroulable Evidences of the Truth of Christianity, as well to beat down the false Superstition of the *Pagans*, and the

An-

Antiquated Religion of the *Jews*, as to convince those who were to yield themselves up to be Christ's Disciples; for this reason therefore, did Christ, according to these greater Exigences of the Church in those Times, bestow upon his Apostles divers exraordinary *Gifts of Miracles, Prophecy, Discerning of Spirits, divers kinds of Tongues, and the Interpretation of Tongues*, 1 Cor. 12. 10. And so much for the first of these Priviledges made over to us in the Covenant.

THE
VII. *LECTURE.*

---

wherein I was made a Child of God.

THis is the second of those invaluable Priviledges made over to us on God's part, in the Covenant of Grace. To make you sensible of the vastness of which, I will

First, *Shew you what is meant in Scripture, and here in your Catechism, by a Child of God.*

Secondly, *What an inestimable Priviledge accordingly it is to be a Child of God.* And,

I. As to the Importance of the Words; *A Child of God*, is a Phrase which bears various Acceptations in the Holy Scriptures, which must all of 'em be consider'd, e're we can come to the proper meaning of it here in the Catechism. And,

And, *First*, In the highest, most natural, and most proper meaning of the Word, there is He who is the Son, or *Child of God* by an *Eternal Generation*, viz. our Saviour Jesus Christ, who being begotten of God the Father from all Eternity, in a peculiar, inconceivable, and inexpressible manner, so as to be coequal and coeternal with the Father himself, is called the *only Begotten Son of God*, John 3. 16. but this is a sense infinitely too high for either Angels or Men to pretend to.

Secondly, By a *Temporary Creation* all reasonable Creatures, both Angels and Men, are the *Sons of God*, as may be gathered from *Job* 1. 6. and *Luke* 3. 38. But that which is meant by the Son of God here in the Catechism, being a Priviledge such as all Mankind cannot pretend to, this is a sense too wide wherein to understand the Phrase.

Thirdly, By *Spiritual Regeneration*, all those who have been Sanctify'd by the Holy Spirit, and have their whole Natures and Dispositions so alter'd for the better, that from Vitious and Ungodly, they are chang'd to Vertuous and Holy Tempers and Inclinations; in a way of *Spiritual Regeneration*, I say, all Holy Men and Women are the *Children of God*: So the Apostle affirms, *as many as are led by the Spirit of God, they are the Sons of God*, *Rom.* 8. 14.

But then, since it is plain, that in Scripture many are called the *Children of God*, who are no more dutiful to their Father which is in Heaven, than all Children are to their *Natural Parents*, according to that complaint of God against

gainſt ſuch, *Hear O Heaven, and give Ear, O Earth, for I the Lord have ſpoken it; I have nouriſhed and brought up Children, and they have Rebelled againſt me*, Iſa. 1. 2. And ſince in the Catechiſm it is required of every Baptized Perſon to Anſwer, that *in his Baptiſm he was made a Child of God*, whereas many Baptized Perſons are not actually Renew'd and Converted; It muſt therefore follow, that a *Child of God by Spiritual Regeneration* or *Godlike Imitation* muſt be a meaning of the Phraſe as much too narrow to be the ſenſe of it here in the Catechiſm, as a *Child by Creation* was too wide.

Fourthly and *Laſtly*, Then, by a *Child of God* muſt be meant in the Catechiſm, every one who may be ſo ſtiled either by a *Covenant Relation*, or by vertue of *Adoption*. By a Covenant Relation all thoſe who have enter'd into the Covenant of Grace, and have been Baptiſed into Chriſt's Church, and who do profeſs the true Religion, and themſelves the Servants of the True God, are ſtiled his Sons, or Children. Thus 2 *Cor.* 6. 16, 17, 18. you will find that with relation to all thoſe, concerning whom God declared, *He would be their God, and that they ſhould be his People*, which are the expreſs Terms of the Covenant, betwixt God and all Chriſtians; as you will ſee, *Heb.* 8. 10. And with relation to all thoſe whom he commanded to *come out from among the Gentiles, and to be ſeperate, and not to touch the unclean thing*, that is, not to partake in their Idolatry, which is the very Deſcription of the Members of Chriſt's Church; I ſay, with relation

tion to all these, he declar'd *He would be a Father unto 'em, and that they should be his Sons and Daughters.* So that by vertue of their Covenant Relation all Baptised Persons may be truly stiled the Children of God.

And so also by Vertue of their *Adoption*, which according to the use of it, both among the *Jews* and *Gentiles*, was the *Taking in of a stranger, upon the want or loss of Natural Issue, into the Relation of a Child, and into the Rights and Priviledges of a Son by Nature.*

And now that we may understand how we Christians, especially such of us as are descended from the *Gentiles*, are accordingly *Adopted to be the Children of God*, we are to consider that *to the Israelites did once pertain the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises*, Rom. 9. 4. But that Covenant, by entring into which they were made his Children, was only Temporary, to last no longer than till the Publishing of the Gospel; after which they, and all Christians were to be Children of God by Faith in Christ. *Before that Faith*, or the Gospel, *came, the Jews were kept under the Law, shut up unto the Faith, which should afterwards be revealed which was their School-Master, to bring them to Christ; but after that Faith*, or the Gospel was come, *they were to be no longer under a School-Master, but were to be Children of God by Faith in Jesus Christ*, Gal. 3. 23, 24, 25, 26. And accordingly, *when the fulness of Time was come, God sent forth his Son, made of a Woman, made under the Law, to redeem them that were under the*

Law

Law, that they might receive the Adoption of Sons, Gal. 4. 4, 5. But the *Jews* adhering to their Law, and refusing Christ and his Gospel, *in whom God had Predestinated all into the Adoption of Children*, Eph. 1. 5. the Apostles upon this their contempt of the Gospel Covenant, turned themselves unto the *Gentiles*, Preaching Christ and Salvation to them; *and to as many as received him, to them gave he Power*, or the right and priviledge, *to be the Sons of God*, *John* 1. 12. So that by a *Child of God*, you see, is meant in the Catechism, not every *Child by Creation*, which is a sense too wide; nor on the other side only a *Child of God by Regeneration*, which is a sense as much too narrow: But every one is such, who has entred into Covenant with God, and whom the Heavenly Father has thereupon *Adopted* into his Family, to partake of the Priviledges which belong to his Adopted Sons; which brings me

Secondly, To enquire what an inestimable Priviledge accordingly it is to be *made a Child of God*. And in general, it is such as an Indulgent, but wise Father, may be suppos'd to allow his Children beyond *Aliens and Strangers*. But more particularly,

The first Priviledge belonging to us upon the account of this Relation of being *made the Children of God*, is Pardon of Sins, upon condition of our hearty Repentance, which is more than what *Aliens and Strangers from the Covenant* have any sure Grounds to hope, as may be conbluded from, *Eph.* 2. 11, 12, 13, 14.

Secondly,

Secondly, By being his Children, he will not be so severe as to mark what is done amiss by sins of Infirmity. The first Covenant made no allowance for any the least Offence. Its Language was, *In the day thou shalt eat thereof, thou shalt surely die*, Gen. 2. 17. But the Voice of the Gospel, tho' it be expreſt by the *Psalmist*, is, *As a Father pitieth his own Children, even so the Lord pitieth them that fear him*, That is, who do not willingly displease him, *Psal.* 103. 13.

Thirdly, To the Children of God is granted an easier access by Prayer, to the Throne of Grace, for Pardon of sins, and other Mercies, than was to either *Jews* or *Gentiles*, who for want of such Gracious Covenant-Promises as we enjoy, were kept in a Servile Fear. *Ye have not received the Spirit of Bondage again to fear, as under the Law, but ye have received the Spirit of Adoption, whereby we cry unto God* Abba, *Father*, Rom. 8. 15.

Lastly, A Child of God is more surely instated in the Heritance of Heaven, than others. *If a Child of God, then Heirs*, we are told, *Heirs of God, and joynt Heirs with Christ*, Rom. 8. 17. But the vastness of this Priviledge will best be considered in our Explication of the next Article of our Baptismal Covenant, *viz.* what is meant by *an Inheritor of the Kingdom of Heaven.*

THE

THE VIII. LECTURE.

An Inheritor of the Kingdom of Heaven.

THis is the third of those Priviledges conferr'd upon us by the second Covenant; and the Perfection it is of all God's Promises and Favours vouchsafed to us therein. It comes last and Crowns all the rest. *Be faithful unto Death, and I will give thee a Crown of Life*, Rev. 2. 10. And that I may so explain it to you, as to excite you thereby to render your selves capable to be Partakers thereof.

First, *I will shew what is meant by the* Kindom of Heaven.

Secondly, *What it imports to be an* Inheritor of it.

And then lastly, I will lay before you the vastness of our Priviledge in being made Inheritors of the Kingdom of Heaven.

And 1st, By the Kingdom of Heaven is meant in Scripture, either first the *Kingdom of Grace in this Life*; or secondly, The *Kingdom of Glory in the Life to come*. First, By the *Kingdom of Grace in this Life*, is to be understood that Happy and Blessed State of us Christians, now under

under the Gospel, wherein we enjoy the Happiness of living under a Government, wholly made up of manifold Graces and Favours, having a most Gracious God Governing us by most Gracious and Reasonable Laws, affording us a plentiful measure of Divine Grace and Assistance to perform those Laws, and proposing to us most encouraging Rewards to a diligent observance of 'em. It is this Happy State which was foretold by St. *John the Baptist* to be approaching, *Matth.* 3. 2. *The Kingdom of Heaven is at hand.* And it is this for an undue Entertainment of which, the *Scribes* and *Pharisees* were upbraided, *Matth.* 13. 24.

And the reason why this State of the Gospel should be so often dignify'd, as we find it is in Scripture, with the Title of the *Kingdom of Heaven*, is because it so directly tends to render Men so exactly like the Blessed Saints and Inhabitants in Heaven, according to that Noble Prophecy concerning the Genuine Nature and Disposition of the Gospel, *Isa.* 11. which you would do well to consult at large. But,

Secondly, By the *Kingdom of Heaven* here in the Catechism, is to be understood the *Kingdom of Glory*, mentioned, *Matth.* 5. 3, 20. chap. 7. 21. and elsewhere. That Exalted State of Bliss in Heaven I say, which is a State so Glorious, that there is nothing wherein we can imagine the greatest Glory and Happiness, as a Kingdom, a Crown, a Throne, a Marriage, a Feast, but are set forth to represent to us the Joys and Glories of our Future State; and yet as if a Kingdom, a Crown, a Throne, were

infinitely too short to set forth the Joys and Glories of Heaven, and those infinite Blessings which do await the Sons of God, St. *John* tells us it does not yet appear what we shall be, 1 *John* 3. 2.

II. And having thus seen what is meant by the *Kingdom of Heaven*; Next let us enquire what it is to be an *Inheritor of it*. And Heirship does betoken something of Priviledge more than ordinary, as you will find *Gen.* 21. 10. And as amongst Men, an Heir is one, whose Estate is not precariously depending upon the meer Will and Arbitrary Pleasure of another, but he has it so settled and secur'd to him, as to have a Legal Claim and Title thereto made over to him, so long as he does not forfeit his Title by not performing the Conditions on which it depends: So in Christianity, an *Heir of the Kingdom of Heaven* does not depend meerly upon the *Uncovenanted Goodness of God* for his Hopes of Heaven & Happiness; but he is one who being taken into the Relation of a *Child of God*, has through Christ a legal Claim to the Joys of Heaven, *If a Son, then an Heir of God through Christ*, Gal. 4. 7. As an Heir, I say, he has a Legal Claim and Title to the unspeakeable Glories made over to him by God, God having by Solemn Promise engaged to bestow upon him the most unspeakable Joys of Heaven, provided he swerves not from his Allegiance and Obedience to him, but renouncing all God's Enemies, the World, the Flesh, and the Devil, he will Believe in him, and Obey him truly, and faithfully all the days of his Life. *Blessed are they that do his Commandments, that they*

may

may have right to the Tree of Life, and may enter in through the Gates into the City, Rev. 22. 14.

III. And now it will appear that to be thus an *Inheritor of the Kingdom of Heaven*, is in *it self* an exceeding *great Priviledge*. And if compar'd with what others enjoy, a most *singular* one also.

1. Consider it in it self, and what can be a greater than to have the invaluable Possession of Heaven so settled and ensured to us, as to have a Legal Claim and Title thereto, made over to us in Christ? Then to have a Right to the Tree of Life, *Rev.* 22. 14.

And if compar'd with what the Heathens enjoy of this Nature, it is *a singular* Priviledge. for why? The best among the Moral Heathens could have but faint Hopes, built upon uncertain Conjectures, of a Future Happiness. And their Hopes being faint, they could not in the strength thereof overcome any mighty Temptations. But the Christians Hopes are sure and stedfast, as founded upon the express Promises and Covenant of the God of Truth, *for God, willing more abundantly to shew to the Heirs of Promise the immutability of his Counsel, confirm'd it by an Oath: That by two immutable things, in which it was impossible for God to lye, we might have a strong Consolation.* Heb. 6. 17, 18.

And his Hopes being so strong, and so firmly grounded, there is no Temptation so alluring, nor suffering so great, which he may not overcome in vertue of the same. *He that hath this Hope, purifieth himself even as God is pure*, 1 John

3. 3. And he may with St. *Paul, be perswaded, that neither Death nor Life, nor Angels, nor Principalities nor Powers, nor things present, nor things to come, nor heighth, nor depth, nor any other Creature shall be able to separate him from the Love of God which is in Christ*, Rom. 8. 38, 39.

But suppose a well-moralized Heathen could have a certainty that God would Reward his Vertue, yet depending only upon the *Uncovenanted Goodness* of God, he could promise himself no greater measure of Happiness than what his good Deeds did of themselves deserve, which alas must fall vastly short of what is meant by the *Kingdom of Heaven*, since the best, upon Examination will find themselves to have been but *unprofitable Servants*, *Luke* 17. 10. But a Christian to whom God has Covenanted to make sure a Crown of Glory, may, without presumption, rely upon him, to make good the same. *I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a Crown of Righteousness, which God the* **Righteous Judge** *shall give me at that day; and not to me only, but to all them also that love his appearing*, 2 Tim. 4. 7, 8.

And now to sum up those infinitely Gracious and Invaluable Priviledges made over to us on God's part in the Covenant of Grace; hereby we are made first **Members of Christ**, that is, are made Members of that Body of which Christ is the Head, (*viz.*) the Church; and so have together with a most excellent Body of Religion and Laws, all necessary Grace and Assistance Convey'd and Communicated to us, as Members, from

from him the Head, to enliven, support and enable us in the discharge of all those Religious Duties, and Christian Performances requir'd at our hands.

The second Priviledge, is that we are also hereby made **Children of God**, that is, having embrac'd Christianity, and being Incorporated into the Church of Christ, we are thereby Adopted, and Chosen out of the rest of the World, by God, to enjoy this Grand Priviledge of Sons, to have Pardon granted us, when with the Prodigal Son we return home to him our Offended, but Gracious Father, by Repentance. And we shall find him not over severe in respect of our lesser Failings, and the unavoidable Infirmities of our Nature, but shall always have him ready to hear our Prayers for Mercy, both in respect of our greater, and lesser Transgressions.

And lastly, The third Priviledge you have been now told, is this, that to compleat all, we are made **Inheritors of the Kingdom of Heaven**; that is, we have a Right and Title to the unspeakable Joys and Glories of Heaven secur'd to us, a Priviledge which consider'd in it self is exceeding great, and as all the rest, if compar'd with what others enjoy, is a very singular one.

These now are the inestimable Priviledges made over to us in the Covenant of Grace; Priviledges, which as they are of infinite advantage to us, so we shall never fail of obtaining 'em, if we will but take care to perform the Conditions requir'd on our parts, and so, *First*

renounce the Devil and all his works, the Pomps and Vanity of the wicked World, and and all the sinful Lusts of the Flesh: Secondly, on condition we will believe all the Articles of the Christian Faith, and thirdly, obey God's Holy Will and Commandments, and walk in the same all the days of our lives. Which Conditions, what they are, and what they do import, I come next to declare unto you.

THE IX. *LECTURE.*

First, That I should Renounce the Devil, and all his works, the Pomps and Vanity of this wicked World, and all the Sinful Lusts of the Flesh.

IN my Explication of these words, **A Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven,** having given you to understand those inestimable Priviledges made over to us on God's part, in the Covenant of Grace, I come now to do the same as to the Conditions on ours, shewing you,

First, *What it is to Renounce the Devil, and all his Works, the Pomps and Vanity of this wicked World, and all the sinful Lusts of the Flesh.* In order to which,

1. I

I. I will shew you who the *Devil* is, and what are his *Works*, and what is meant by *Renouncing* the Devil and all his Works, and how absolutely necessary it is we should do so.

And 1st, by the *Devil*, is to be understood that Wicked and Infernal Spirit, who is chief of all the Enemies both of God and Man. He was once, as may be gathered from his Superiority to *Michael* the *Arch-Angel*, who upon that account *durst not bring a railing Accusation against him*, Jude 9. the highest Angel, the most Glorious Spirit; but having himself revolted from God, and withdrawn many Legions of Inferior Angels into the same horrid Conspiracy with himself, he was banish'd Heaven into those dark Mansions of Sorrow, which we call Hell, there to be *reserved unto the Judgment of the Great Day*, Jude 6. But being a Prisoner at large, and being acted with a Spirit of Enmity to, and Revenge against the Glory of God, he afterwards withdrew Mankind also to joyn with him in his Rebellion, as may be seen in the History of *Adam*'s Fall, *Gen.* 3. And in process of time prevailed so far, till God's Authority was almost utterly banish'd from amongst Men, both *Jews* and *Gentiles* by that time our Saviour came into the World, being *dead in Trespasses and Sin, wherein in time past they walked according to the course of this World, according to Prince of the Power of the Air, that now worketh in the Children of Disobedience*, Eph. 2. 1, 2. Whereupon at last, the Son of God came into the World to recover Mankind from under the Dominion of Satan, as we read 1 *Joh.* 3. 8. *The*

Devil sinneth from the beginning, and for this purpose the Son of God was manifested, that he might destroy the Works of the Devil. Which brings me,

2. *To enquire what are the Works of the Devil.* And in general they appear,

First, *To be Sin.*

Secondly, *The tempting of us to sin.*

And the first general Work of the Devil is *sin.* so the Apostle, 1. *Joh.* 3. 8. *The Devil sinneth from the beginning.* Now by sin God's Authority is thrown off, his Government disown'd, and his Power defy'd. And therefore whosoever does wilfully sin, does strike against God's Authority, for which cause no sin should be made light of, much less the Subject of our Mirth and Laughter.

But there are some sins which are more particularly the *Works of the Devil*, namely, first, such as are more directly level'd against God's Authority, as Idolatry, Sorcery, Charming, Witchcraft, and Conjuring, as also resorting to such as use those unlawful Arts. So also secondly, are such as express more of the Devils Temper than others, as Pride, and Malice. And lastly, such as are more the Devils practice than other sins, as Murder, Apostacy, Lying or Evil-speaking. *The Devil was a Murderer from the beginning, and abode not in the Truth, because there is no Truth in him, when he speaketh a Lye, he speaketh of his own, for he is a Lyar and the Father of it.* John 8. 44. And thus having seen who the Devil is, and 2. what are his Works of sin.

III. *We are next to enquire what it is to Renounce the Devil, and all his Works of sin, and how necessary it is we should do so.* And

And as to the importance of the Word *Renounce*, when it is said we must *Renounce the Devil and all his Works*, to *Renounce the Devil* in the sense of the Ancient Church was to disclaim his Usurp'd Dominion and Authority over Mankind. For the Devil at the first rise of Christianity especially, having obtain'd a visible Kingdom, and in a manner an Universal Monarchy over Men, whence he is call'd the *Prince of this World*, John 14. 30. And the *God of this World*, 2 Cor. 4. 4. When therefore any were Converted from *Paganism* to *Christianity*, the Primitive Christians did expresly require from all that were admitted into that *Kingdom of God*, the Church of Christ, a publick, and an open Renunciation, or Abjuration of the Devil, or an utter Disowning and Abandoning the Devil's Authority, and the paying any Homage, Service, or Obedience to him by Worshiping him, or his wicked Angels. And to *Renounce* his Works of sin was in their Sense, to abandon and forsake every sin, as being the proper Service of the Devil, and in the real meaning of it no less than a throwing off God's Authority, and a disowning his Power. And that this was the Primitive Sense, and meaning of Baptismal Renunciation may be gather'd from *Rom.* 6. 11. where we shall see, that Christians being Baptiz'd, were to *reckon themselves to be dead unto sin, but alive unto God through Jesus Christ our Lord*.

And now if it demanded how far we are thus to Renounce and Disclaim both the Devil and all his Works of sin, we must *absolutely* and *entirely*

Renounce

Renounce both. For why? There is nothing but Evil proceeds from Satan, who is therefore by way of Eminence, stiled the *Wicked one*, Mat. 13. 19. And as to his Works of sin, whether we consider sin in *it self*, or in its *sad Effects and Consequents*, it is the utmost Evil. So that no sin, nor any thing the least of sin must willingly be complyed with, for if a Man *keep the whole Law, and yet offend in one point, he is guilty of all*, James, 2. 10.

And indeed if the Nature of Satan, and of sin, and the horrid consequence of yielding to either, were well considered, it is hardly possible not *absolutely and entirely to Renounce both*, for as the Devil is the worst, and most dreadful Being in the World, so *he that committeth sin is the of Devil*, as we are told, 1 *John* 3. 8. that is, he is of the Devil's Party, he is a sharer in the Devils Rebellion against God, and in his cursed Designs to destroy the Divine Authority. But however, whether People will consider it or no, so necessary it is, that every Christian should *absolutely and entirely* Renounce the Devil, and all his Works of sin; that this, if you do not do, you will forfeit all your Right and Title to those Infinite Blessings held forth to you in the Covenant of Grace, and purchas'd for you by the Blood of Christ. If you do not *entirely Renounce the Devil*, by having nothing to do with him, in his foul Rebellion against God, you will be accounted no *Members of Christ's Church*, but of the *Synagogue of Satan*, as the Apostatizing *Gnosticks*, those great Enemies of God are called, *Rev.* 2. 9. and that for their

Halting

Halting betwixt God and Satan. And except you do also *utterly Renounce his Works of sin* by abandoning every known sin, as that, whereby the Divine Authority is thrown aside, and his Power disown'd, you will be so far from being *Children of God*, that you will be Stil'd no better than the *Children of the Devil:* For *whosoever is born of God, doth not commit sin*, as it is said 1 John 3. 9. That is, does keep himself strictly from all deliberate sin: And *in this the Children of God are manifested, and the Children of the Devil; whosoever doth not Righteousness is not of God*, as the Apostle goes on, *ver.* 10. And who else is it, think ye, but he, who overcometh the Devil, and all his Works of sin, that shall ever *Inherit the Kindom of Heaven*? Why he, and none else shall Inherit so inestimable a Blessing, we are assur'd, *Rev.* 21. 7, 8. *He that overcometh, shall Inherit all things; and I will be his God, and he shall be my Son: But the Fearful, and Unbelieving, and Abominable, and Murderers, and Whore-mongers, and Sorcerers, and Idolaters, and all Lyars shall have their part in the Lake, that burneth with Fire and Brimstone, which is the second Death.* So necessary upon these several Accounts it is, that accordingly as has been explain'd, you should *Renounce*, that is, Disclame, Abhor, and Abandon the Devil, and all his Works of sin, which that you may all of you do, God Almighty grant of his Infinite Mercy through Jesus Christ our Lord.

THE

THE X. LECTURE.

First, That I should Renounce the Devil, and all his Works.

I Have already shew'd you *who the Devil is*, that he is a Spirit who Rebels against the Power and Authority of God. And I have also shew'd you in part, *what are his Works*, principally his Works of sin, whereby he has all along, and does still continue to Rebel against his Maker.

Secondly, And now I am to shew you that as sin, so his *Tempting us to sin is another main and principal Work of the Devil, and also I shall shew you in what Sense, and how far we must Renounce such his Temptations.*

Now to Tempt is in the general Notion of the Word, *to make tryal of a Person*, and is a thing either Morally Good, or Evil, according to the end for which such a Tryal and Experiment is made. And if it be to prove a Mans Vertue, or to discover his Corruption, this is no more than what is consistent with the Justice, Wisdom, and Goodness of a Governour to do, for even God himself tempted *Abraham* to slay his Son *Isaac*, that so having try'd his Faith, he might Reward him for it, *Gen.* 22. 2. And he

he also tempted or try'd *Hezekiah*, whether he would vainly and ostentatiously shew to the Ambassadors of *Babylon* his great Wealth; and this was done in order to discover to that Prince his own Hypocrisie and Corruption, and the Pride of his Heart, that so he might be Humbled in the sight and sense thereof, 2 *Chron.* 32. 31.

But now these Temptations of God are not such as we are to Renounce; but rather, if of the former kind, and in order to try our Faith, *We have reason to count it all Joy when we fall into them, knowing this, that the tryal of our Faith worketh Patience*, Jam. 1. 2, 3. And if they are of the later kind, and to discover our Corruption, they tend to make us better.

But as for those Temptations which are properly the *Works of the Devil*, there is quite a different end in them, and they are design'd meerly to enforce and ensnare a Person into some Sin, that so God may be affronted, his Government despis'd, and that his Anger being kindl'd, the Sinner may be punish'd for his Transgression. And because it is to this end that the Devil Tempts us, he is therefore so frequently in the Scripture, particularly, *Mat.* 4. 3. and 1 *Thes.* 3. 5. stil'd *the Tempter*.

And since it does so infinitely concern us to know his Temptations, and in what Ways and Methods he usually prevails against Men, *lest Satan should get an Advantage over you*, I will reduce and consider them under these several Heads. First, *Such whereby he attempted the whole Race of Mankind, to draw them off from their Obe-*

Obedience to God, to do Service to him. Secondly, *Such as he Levels against the Church of Christ.* Thirdly, *Such as he points against the most eminent Members in the Church.* *And*, Fourthly, *Against any Persons indifferently, on purpose to draw 'em into Sin.* And,

I. *Let us consider his first and more general Temptations, those whereby he attempted the whole Race of Mankind, to draw them off from their Obedience to God, to do Service to him.* And the means whereby he attempted the universal Rebellion of Mankind, were,

1. *By Insinuating into the Minds of* Adam *and* Eve, *false Notions of God, and an Ill Opinion of their Maker and Governour, particularly with respect to his Justice and Mercy.* He Insinuated, that it would have been an unjust Tyranny to give Men Appetites, and not liberty to gratifie 'em with what they please; and therefore tho' *Adam* should transgress the Command of God, forbidding him to Eat of he forbidden Fruit, it might be presum'd the Divine Mercy would not permit God to punish the Sin, *Thou shalt not surely die*, Gen. 3. 4. But all such wrong Conceptions concerning the Justice and Mercy of God, as they are still too common, so they are to be look'd upon as the Suggestions of Satan, and are to be Renounc'd accordingly.

2. And so must that next fatal wile of his, whereby under the pretence of enlarging our first Parents *Knowledge of Good and Evil*, Gen. 3. 5. by making an *Experimental Knowledge* of Sin, he brought Ignorance of Divine Things into his Understanding, from whence there

cou'd

cou'd Issue out nothing but Ill. The Mind of Man naturally desires Knowledge, but no sooner do we *experimentally* know Sin, but such filthy steams of Lust fume up, as do cloud the Mind, so that it cannot perceive with so much quickness, as before, Divine and Spiritual Things. And even meer *curiosity* after less profitable Matters takes off from the Knowledge of God and our selves, and the means of Happiness, whence *not many Wise-men after the Flesh are called*, 1 Cor. 1. 26. And now the Devil, by thus encreasing sinful, and useless Knowledge, having brought in an Ignorance of what is truly Good and Profitable to be known, to the ruine of our first Parents in the beginning, and to the destruction of many ever since; the making therefore an *experimental Knowledge* of Sin, as also *Curiosity* about less concerning Matters, is another of Satan's Politicks, which must be renounc'd and avoided by us.

3. Satan did in the beginning, and does to this day inveigle the greatest part of Mankind into Sin, by *Bribing their Affections* with something that is neareſt their Hearts, and rather than disoblige, or lose which, they will commit any thing that is Evil. Thus he tempted *Eve* with the fairness of the Forbidden Fruit, and *Adam* by the solicitations of his Beloved Wife, *Gen.* 3. 6. And thus he does continue to ensnare us by whatever we do place our Affections most upon: And therefore does our Saviour caution us in such unusual Terms, against loving too much our very neareſt Relations, telling us, that *if any one come to him, and*

hate

hate not his Father and Mother, and Wife and Children, and Brethren and Sisters, yea, and his own Life also, he cannot be his Disciple, Luke 14. 26. that is, he would have us beware lest our Fond Affection to them should withdraw us from God; and he would have us therefore bear such an Indifferency of Affection, even towards our very neareſt Relations, as to be able to forsake them and their Interests, ratherthan God.

4. The last of these more general sort of Temptations, which Satan did spread before our first Parents, and does still before us, and that such a one as he might contrive the highest dishonour to God thereby, was his raising their Lusts and Appetites by the proposal of such things as would gratifie 'em, to rebel against their Reason. Thus *when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eye, she took of the Fruit thereof, and did Eat*, Gen. 3, 6. And nothing could be contriv'd to reflect more dishonour upon God, than to have the most brutish part of us gratify'd before him. But so it is, that by the very same Methods he does prevail to this day with the greatest part of Mankind, to rebel against God. For Man being made up very much of sense, so that nothing enters into the Soul but through the Door of our Senses, we are most of us easily prevail'd upon by what Gratifies them, especially the Senses of Seeing and Tasting. But our being thus taken with outward things, so as to disobey God for the sake of Men, is so high an Ingratitude to our great Benefactor, who hath provided so much

better

better for us, and such an Abuse to our own Souls, which are capable of relishing higher Enjoyments, as is not to be endur'd; and the Temptation therefore by those sensible things which will most gratifie our Appetites, must be *resisted* by us. And so much for the first sort of Satan's Temptations, those whereby he attempted the whole Race of Mankind, to draw them off from Obedience to God, to do Service to him.

THE XI. *LECTURE.*

First, That I should Renounce the Devil and all his Works.

MY present Undertaking is to lay open before you, the Temptations of Satan; and in order thereunto, I have already shew'd you by what Temptations and Methods he overthrew the whole Race of Mankind, and drew it off from Obedience to God, to do Service to him. And now,

II. *I shall discover to you such as be levels against the Church of Christ, the true Servants of God, either utterly to destroy them from off the Face of the Earth, or at leastwise so to corrupt the Notions of God and Religion, that by*

hate not his Father and Mother, and Wife and Children, and Brethren and Siſters, yea, and his own Life alſo, he cannot be his Diſciple, Luke 14. 26. that is, he would have us beware leſt our Fond Affection to them ſhould withdraw us from God; and he would have us therefore bear ſuch an Indifferency of Affection, even towards our very neareſt Relations, as to be able to forſake them and their Intereſts, ratherthan God.

4. The laſt of theſe more general ſort of Temptations, which Satan did ſpread before our firſt Parents, and does ſtill before us, and that ſuch a one as he might contrive the higheſt diſhonour to God thereby, was his raiſing their Luſts and Appetites by the propoſal of ſuch things as would gratifie 'em, to rebel againſt their Reaſon. Thus *when the Woman ſaw that the Tree was good for Food, and that it was pleaſant to the Eye, ſhe took of the Fruit thereof, and did Eat*, Gen. 3, 6. And nothing could be contriv'd to reflect more diſhonour upon God, than to have the moſt brutiſh part of us gratify'd before him. But ſo it is, that by the very ſame Methods he does prevail to this day with the greateſt part of Mankind, to rebel againſt God. For Man being made up very much of ſenſe, ſo that nothing enters into the Soul but through the Door of our Senſes, we are moſt of us eaſily prevail'd upon by what Gratifies them, eſpecially the Senſes of Seeing and Taſting. But our being thus taken with outward things, ſo as to diſobey God for the ſake of Men, is ſo high an Ingratitude to our great Benefactor, who hath provided ſo much better

better for us, and such an Abuse to our own Souls, which are capable of relishing higher Enjoyments, as is not to be endur'd; and the Temptation therefore by those sensible things which will most gratifie our Appetites, must be *resisted* by us. And so much for the first sort of Satan's Temptations, those whereby he attempted the whole Race of Mankind, to draw them off from Obedience to God, to do Service to him.

THE XI. *LECTURE.*

First, That I should Renounce the Devil and all his Works.

MY present Undertaking is to lay open before you, the Temptations of Satan; and in order thereunto, I have already shew'd you by what Temptations and Methods he overthrew the whole Race of Mankind, and drew it off from Obedience to God, to do Service to him. And now,

II. *I shall discover to you such as be levels against the Church of Christ, the true Servants of God, either utterly to destroy them from off the Face of the Earth, or at leastwise so to corrupt the Notions of God and Religion, that by*

their very Christianity they may dishonour Him.

And, in order to know this, we must consider, that no sooner had Satan seduc'd the whole Race of Mankind into a most unnatural and ungrateful Rebellion against their Maker, but God, out of his infinite Goodness, did recover to his Service a Body of Men, the Church, listing them under the Seed of the Woman, Jesus Christ, to Fight against Satan. And the Devil being enrag'd to have his Prey thus snatch'd out of his Teeth, continually Attacks it. And indeed,

His first and chief Endeavours have been to destroy the Church of God from off the Face of the Earth. And this he endeavour'd to do by nipping it in the Bud, by the Murther of *Abel*, to slay whom he excited his Brother *Cain*. And when he fail'd in this, and the Church was afterwards recruited in the Family of *Seth*, yet he reduc'd it again by the bloody Posterity of *Cain* to eight Persons in the Days of *Noah*.

Nay, and when after the Flood, God chose *Abraham* and his Posterity, to be a *special People* unto himself, Satan did again endeavour utterly to extinguish them by his Servant *Pharaoh*. And indeed, in all Periods till our Saviour's coming, he stirr'd up the Idolatrous Nations, their Neighbours, especially the four Monarchies, to harrass them.

But when our Saviour Christ appeared in the World, then did he most vigorously exert his Malice against it; so that for the first 300 Years we hear of nothing but bloody Persecutions.

tions. The Emperors of *Rome*, true it is, were the Instruments, but Satan was the Instigator. And to this day, whereſoever any Attempt is made to Convert a Country from Paganiſm, he does Inſtigate the Princes and People thereof to perſecute and deſtroy the Preachers of the Goſpel. Nor is he leſs Induſtrious to drive Chriſtianity out of thoſe Countries wherein it has gain'd Poſſeſſion. And even in the Bowels of Chriſtendom, he has an Antichriſtian, and Perſecuting Party, moſt ſadly weakning Chriſt's, and moſt effectually promoting the Intereſts of his own Kingdom; of which the whole Book of *Revelations* may ſerve for a Teſtimony. Thus does the Devil firſt Attack the Church, by the moſt violent and furious Methods.

And now all Chriſtians are ſo far to renounce Satan, with reſpect to theſe his Perſecuting Temptations, as to ſubmit to the ſoreſt Sufferings which he and his wicked Inſtruments can Inflict, rather than deny Chriſt and his Truths; for this our Saviour has made the Indiſpenſable Condition of Salvation to all his Followers, *Matth.* 16. 24. *If any Man will come after me, let him deny himſelf, and take up his Croſs, and follow me.* But,

Secondly, When theſe bloody Methods fail him, and inſtead of extinguiſhing Chriſtianity, the Blood of the Martyrs proves the Seed of Church: *Then with all the Art and cloſe Contrivance poſſible, does he endeavour to corrupt Mens Notions of God and Religion, ſo that by their very Chriſtianity they may diſhonour him.*

These Politick Methods of his are discover'd to us, *Matth.* 13. 24. under the Parable of a malitious Enemy coming privately in the Night, and sowing Tares where the Husband-man had before sown good Seed. And Satan, like a skilful Husbandman himself, is exquisitely choice about the *Nature of the Seed*, the *Temper and Preparedness of the Soil*, the *fitness of the Season*, and *the skilfulness of the Seedsmen* which he does employ.

And, *First*, As to the *Nature of the Seed*, he takes care his Heretical Opinions and Practices should bear some resemblance of Divine Truth, that so he may the better conceal their discovery. And therefore he does gild his Errors where the Light of the Gospel does most clearly shine, as here amongst us, in this following Method, 1. Under the plausible appearance of advancing God's Honour in some of his Attributes, he endeavours to render him odious, and despis'd in others, as under the colour of advancing God's Power and Dominion, he makes him *absolutely to decree* Mens Reprobation and Condemnation, to the disparagement of the Divine Goodness and Mercy.

2. It is usual with him, or his Agents, under the colour of advancing Gospel Truths, to propagate Heresies, which do undermine Religion, and the necessity of a Holy Life; as under the pretence of exalting Free-grace, to preach down the necessity of our own Inherent Evangelical Righteousness.

3. Nothing is a more common Artifice of this Deceiver, than to exalt some eminent Chri-

Christian Duty, or some part of a Duty, or one way of performing a Duty, to the disparagement of another; as to prefer Prayer to the neglect of Preaching, or Sermons to the contempt of Prayer. As also *Praying by the Spirit* is by his subtilty made to justle out *Bodily Worship*, and *Extemporary Prayer* is most fatally extol'd to the contempt of *Forms of Prayer*; by which means Satan has utterly defeated, and rendred useless to too many, both Families and Private Persons, as well as Publick Congregations, those Excellent Helps of Devotion we have in our Church, and has brought in a total neglect in a manner, of Publick, Family, and of Private Prayers. Thus does Satan make choise of such *Tares* to sow in the Field as do nearly resemble the *pure Seed*. He cunningly gilds over, and disguises his Errors with something of a resemblance of Divine Truth, in order to prevent their Discovery.

Nor secondly, is he less skilful in judging of the *preparedness of the Soil*, for in those Churches where the Scriptures are lock'd up, and Ignorance prevails, he imposes there the grossest Heresies as Articles of Faith; especially into such he introduces Idolatry, and Superstition, whereby he is most directly and immediately serv'd.

Thirdly, and as to the *fitness of the Season*, he is wonderfully dextrous in accommodating his Counsels, his Actions, and his manner of Acting to such Seasons as are most proper to his purpose of seducing Mankind. Hence in dark and ignorant Ages, nothing so common as the Apparition of Saints, as was pretended; and

under this shape he appeared in order to introduce the Belief of Purgatory, Image-Worship, and the like Superstition. And on the contrary in Learned and Philosophical Ages he is as shy in appearing, least he should destroy the prevailing Saducism, which denies the Being of Spirits.

Fourthly, And as to the *skilfulness of the Seedsman*, Satan is wonderfully cunning in making choice of fit and proper Instruments, and in furnishng those with the proper Arts of deceiving, and with suitable Qualities, whom he employs to sow the Seed of Corrupt Doctrine in the Souls of Men. This the Holy Spirit is particularly careful to inform us of, and to forewarn us against, especially 2 *Cor.* 11. 14. where the Apostle tells us, That *as Satan himself is transformed into an Angel of Light*, so that these Teachers, his Agents, who do infuse any of his false Doctrines into Mens Hearts, *are Deceitful Workers transforming themselves into the Apostles of Christ*, v. 13. As for instance, such as place all Religion in *Morality*, shall be adorn'd with Humanity; and on the contrary such as turn it all into *Mystery* shall be gifted with Canting; and yet to see the crooked windings of this subtil Serpent, you shall often find that by Men of Godliness he will propagate such Princples as will open a way to a Flood of Immoralities, as is seen amongst the *Antinomians*. Thus does this great great Deceiver with all the Art and close contrivance possible, endeavour to corrupt Mens Notions of God and Religion, so that by their very Christianity they may dishonour him.

And

And there is not a more difficult part in a Christians Warefare than to preserve ones self untainted with Heretical Pravity, coloured over with the Varnish of Gospel-Truth. But the Cheat must be discovered, and Satans Arts herein Resisted, and Renounced, for our Salvation depends upon it. *Beloved believe not every Spirit, but try the Spirits whether they are of God, because many false Prophets are gone out into the World*, 1 John 4. 1.

And the Scripture does give us two most infallible, and sufficient Rules whereby we may try these false Doctrines. The 1st is *Matth.* 1. 10. *You shall know them by their Fruits*; that is, if the tendency of those plausible Doctrines be to encourage, and countenance Men in any sin, they are undoubtedly false. The other Rule given us to this purpose, is, 1 *John* 4. 2, 3. *Hereby know ye the Spirit of God; every Spirit that confesseth not that Jesus Christ is come into the Flesh, is not of God.* By Jesus Christ being come in the Flesh, is meant, that Jesus Christ took our Nature upon him, that he might be a *Mediator* betwixt God and us, to reconcile the Father to us, by his Satisfaction and Intercession for us. So that if there be any Doctrine which takes us off from our dependance upon the Mediaton of Christ, for the acceptance of our imperfect Righteousness, it is False and Heretical.

And therefore from both those Rules put together, you may conclude, that tho' Satans Agents seem never so Demure, and appear never so Sanctify'd, yet if they shall endeavour to

instil into your Minds any undue Apprehensions of God the Father, Son, and Holy Ghost, contrary to what you are taught out of the Scriptures in the Doctrine of our Churches; or any pernicious Opinions, which in their Nature and Tendency shall render a Holy, Good Life unnecessary to our Justification: The Teachers, I say, of either of those Doctrines, let 'em be never so Plausible, you may assure your selves are no Ministers of Christ, but of Satan; and are set on work by him, to destroy God's Authority amongst Men, and to set up his own Throne in their Hearts; the thing he aims at. And therefore *beware of these Wolves who come to you in Sheeps Cloathing, you shall know them by their Fruits*, Matth. 7. 15. 16.

THE XII. *LECTURE.*

First, **That I should Renounce the Devil, and all his Works.**

IN my last Discourse, I laid before you such Temptations of Satan as he levels against the Church of Christ, the true Servants of God, with a Design, either utterly to destroy 'em, or so to corrupt their Worship, that by their very Religion they might dishonour their Maker.

III.

III. *I am now to shew you, that next to his destroying of whole Churches, his great Industry is to gain over to his Party, or to tempt to some Grievous, and Scandalous Enormity, such Persons, as are more than ordinarily Eminent for their Rank or Quality, their Order, or their Piety in the Church of God.*

First, Such as are most Eminent for their *Rank or Quality*. Hence *Elymas* the *Sorcerer*, that *Child of the Devil*, apply'd himself so diligently to *Sergius Paulus*, a *Deputy*, and great Man in his Countrey, *to turn him from the Faith*, Acts 13. 7. 8. And the Reason why Satan is so Industrious to get over the Honourable, and the Rich to his Party, is because such being Leading Men, if their Examples be bad, they are of Malignant Influence, because conspicuous. And because they will bring upon their Souls not only the guilt of their own, but also of other Mens sins; the Actions of Great Men having the force of a Precept, as well as of a Pattern, which Inferiors are afraid to shew their dislike of. So that it does infinitely concern Persons of Quality, of all Men living, utterly Renounce the ways of sin, because their ill Examples are of such Bad and Malignant Influence upon others.

Secondly, The Devil is wonderfully Industrious to tempt into some Scandalous Sin, or Wicked Course of Life; or at least wise to invent and propagate some Scandalous Story, against such as are Eminent on the Account of their *Order*, viz. the Ministers of Religion. And he is doubly enrag'd against such, both because

cause in the Nature and Design of their Office, they are to destoy his Kingdom; and because the rest of the World do altogether eye them for their Pattern. For this Reason no Temptation to draw such into some Scandalous Enormity shall be left untry'd by him. So our Saviour told his Disciples, *Behold Satan hath a desire to have you* (you above all others) *that he may sift you as Wheat*, Luke 22. 31. And the more Industrious a Minister of Religion is in doing good to the Souls of Men, the more Watchful is Satan to overcome such a one. Nay, and this Impostor will so order it, that in the very way a Minister of the Gospel may be most serviceable to the Church of God, he will render him most mischievous, as by turning his Zeal into Faction, his Spiritual-mindedness into Enthusiasm.

And to see the Malice of this subtile Adversary, when with all his Wit, and Artifices, he cannot prevail over the Man of God, but that he is still baffled in all his attempts upon him; then he sets his Agents, Slanderers, and Whispers on work (for that *their Tongues are set on fire of Hell*, the Scripture tells us *James* 3. 6.) to invent and propagate Scandals concerning him.

He knows very well how much it concerns the Interest of Religion, that the Reputation of its Ministers be kept unsully'd, and that slanderous Reports lessen the Authority and Influence of the Clergy, almost as much as real sin; and therefore it is, that *Satan*, and *Satanical* Men are so Industrious to blast it; which *St. Paul* being aware of, charges *Timothy*, that *against an*

Elder,

Elder, that is, against a Minister of Religion, *he should not receive an Accusation under two or three Witnesses*, 1 Tim. 5. 19. that is, that he should utterly discourage the Defamation of the Clergy.

Thirdly, The Devil is most incessantly busied to tempt to the commission of some *Scandalous Enormity*, such as are signal for their extraordinary *Piety* and *Vertue*. Good Men the Devil knows will be grievously scandalised at such a ones fall. And the Atheistical will Triumph in it. And withal, the Laps'd Person will be render'd almost uncapable ever after of Converting others by his Example, or Exhortations (*excepting the matter* Uriah, is to this day a Blot in *David*'s Scutcheon.) Therefore against this Bullwark of Religion, the Devil draws up all his Artillery, as is seen in the case of *Job*, Chap. 1. 2. and there is nothing he will so Pride himself in, as in such a Conquest. The more Exemplary therefore, and Pious any Man is, the more it concerns him to beware of *Satan*, and all his Temptations. *Ye therefore Beloved, seeing ye know these things before, beware, lest ye also being led away with the Error of the Wicked, fall from your own stedfastness, but grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ.* 2 Pet. 3. 17, 18. And so much for those Temptations which *Satan* our Adversary does more particularly level against such as are most considerable for their *Rank*, or *Quality*, their *Order*, or *Piety* in the Church of Christ.

THE

THE XIII. LECTURE.

First, That I should Renounce the Devil, and all his works.

HAving in my last Discourse upon these words of the Catechism discovered to you how in a more especial manner Satan does level all his Temptations against such as are more peculiarly Eminent for their *Rank*, or their *Quality*, their *Order*, or their *Piety* in the Church of Christ; I am now,

IV. and lastly, *in order to a more full Display of that Work of the Devil, his tempting of us, to discover to you some of the more remarkable Temptations at least wil*, whereby he *applys himself to all Persons indifferently considered, in the Church of Christ, be they high or low, to draw them into sin.*

The Devils Temptations are not easily known to be his, nor are they always distinguishable from those of the *World*, and the *Flesh*, which are manag'd and directed by him. However I shall undertake to discover some of the more considerable of Satans Temptations of this last kind, under these following Characters. As,

First, He permits, if not furthers Persons in a Partial Obedience to God in some particulars, the better to detain 'em perfect Slaves to him in others

others; and therefore, when Men are thus partially Obedient, it is call'd a *Dividing betwixt God and Mammon*, Luke 16. 13. And there is not a more fatal Deluſion of Satans than this is, eſpecially when the Partially Obedient exchange ſuch ſins of a Scandalous Name, ſuch as Drunkenneſs and Lewdneſs, for their contrary Vertues, the Perſon becoming Chaſte and Sober, but yet notwithſtanding, is poſſeſs'd with other Impieties of a higer Nature, ſuch as Spiritual Pride, and a *Sacrilegious* pretence to Inſpiration, as is daily ſeen in moſt of the Quakers. In this caſe it may be ſaid, that the *Unclean Spirit went out of that Man, only to return into the Houſe from whence he went out, and to take with himſelf ſeven other Spirits more wicked than himſelf, that they entering in, and dwelling there, the laſt ſtate of that Man might be worſe than the firſt*, Matth. 12. 43, 44, 45. And there are not a more irreclaimable ſort of ſinners than theſe are.

Secondly, It is uſual with him to put plauſible Names upon the worſt ſins, and under that diſguiſe, to cheat Perſons into a good Opinion of em', and then to commit 'em. And thus he tempted even our *Saviour* to throw himſelf headlong from the top of the Temple, and would have this preſumption thought, a *truſting in God*, Matth. 4. 6. And moſt ſins under this diſguiſe, get Reputation amongſt Men.

Thirdly, Nothing is a more uſual Policy of his, than to change the Nature of ſeveral Divine Graces and Vertues, ſo that they degenerate into very great ſins. This he does by tranſporting Perſons out of the Moderation wherein Vertue

tue does for the most part consist, into that Excess which much resembles it, but is really very sinful and hurtful to Mens Souls. Thus the *Corinthians* Zeal against the sin of Incest, had like to have been hightened into an irreconcilableness to the sinner, which was call'd a *Device of Satans*, 2 Cor. 2. 11. And it is seldom that sins of this Nature are ever repented of, for even when your Zealots, and Bigots do Murder and Persecute, they think they *do God good Service*, John 16. 2.

Fourthly, It is a most destructive Policy of Satans to put Novices and new Beginners in the Spiritual Life, upon undertaking Severities greater than they can go through with, on design that when they grow weary thereof, they may, together with their voluntary Severities, throw all Religion aside, as too burthensome, and not at all practicable. And that this is a Policy of Satans we may see, 1 *Cor.* 7. 5. And yet to see the crooked windings of this wily Serpent, as much as he is for screwing Persons up to Excess in Religion.

Fifthly, Satan by injecting evil thoughts into our Minds, to disorder and disturb our Devotions, is very industrious to unhallow, and spoil those Services whereby we shall really, and immediately, and directly Honour and Glorifie our Maker, and benefit our own Souls. Thus we read, *Job* 1. 6. That *when the Sons of God came to present themselves before the Lord, Satan came also amongst them.* And that in hearing the Word, he brings a drowsiness and inadvertency upon the Hearers, on purpose to hinder its Efficacy,

Efficacy, is seen, *Matth.* 13. 19. *When any one heareth the Word, and understandeth it not,* or considers it not, *then cometh the wicked one and catcheth away that which was sown in the Heart.*

Sixthly. The Devil observing the outward wants and necessities of Persons is wont to tempt 'em to the use of unlawful and undue Means to remove those Evils. And that thus he tempted our Saviour you will see, *Matth.* 4. 2. 3. and would have him out of an impatience of waiting the ordinary means of satisfying his hunger, to tempt God to feed him supernaturally, and by way of Miracle.

Seventhly, The Devil knowing every particular Persons inward Dispositions both of Body and Mind, better many times than he himself does, he accordingly presents such Objects to the Fancy, as shall be likelyest to prevail over such a one, to commit some grievous sin. And hence no doubt it is, that Persons of a Melancholly temper of Mind, are so apt above others, to be troubled with Blasphemous Thoughts, tho' Persons of great Piety, and are sometimes tempted to kill themselves. Both these apprehensions are some of those *fiery Darts of the Wicked one, mentioned,* Eph. 6. 16. and are cast into the Soul at such times, when they are least able to repel them.

Eightbly, The great Battery of the Devil, whereby he does storm the Innocency, and shake the Constancy of the greatest part of Mankind, is his representing to the Fancies of Men, the Conveniency of Riches, the Glory of Honours, and the Sweetness of Pleasures, thereby to bribe

bribe 'em to Rebel against God, and to sin against their own Souls. And thus, when he had faild in all other means, he tempted our Saviour; and when he found that this would not do, he then *left him*, *Matth.* 4. 9, 11. And such is Satans management here, that in his Representation of this Worlds Goods, he shews only the outside of those things to allure us into sin, industriously concealing all that is hurtful therein, which could deter Men from it; and therefore,

Ninthly, When any have been once prevail'd upon by the Conveniency, the Beauty, the Honour, or the Pleasure of any of these outward things, which the Devil has represented to their Fancies, to commit sin to obtain 'em: Then he fails not to lay the Shame, and Disgrace of their sins before 'em, and will perswade 'em to commit another horrid wickedness, to hide from the Eyes of Men the shame of the former. All which Management of his, is seen in the case of *David* with *Uriah*, and his Wife *Bathsheba*, 2. Sam. 11. ch.

Tenthly, When he has once engag'd such a Person into many notorious Crimes, he will then either lull him into a fatal security, whereby he foolishly perswades himself, that God will deal more mercifully with him, than he has declared in his Word, or else Satan will not fail to present at last to such an enormous sinners, Conscience, the infinite Guilt and Horror of his Crimes, to make him, if he can, despair, that ever they will be forgiven, they are so many and monstrous: That so the sinner may never en-

endeavour to Repent, or so much as fly to God in Prayer, to have Mercy on him. And now,

Lastly, There are a sort of far-gone Sinners, whom God in Punishment does abandon over to the Devil, to be wholly in a manner order'd and acted by him. And these are of three sorts,

First, Such ill-disposed Minds as out of hatred to the ways of God, and out of love to their own Lusts, do endeavour to possess their Minds with such Principles, and do seek to themselves such Teachers as will make Sin easie to their Consciences, and will reconcile the hopes of Heaven and a bad Life together. As to such Men, *because they receive not the Love of the Truth, that they might be saved*, God does threaten to *send them strong Delusions, that they should believe a Lye*, 2 Thes. 2. 10, 11.

Secondly, There is a farther degree of this sort of Sinners, who seem to be wholly abandon'd by God, and yielded up to Satan to be manag'd by him at his pleasure; and they are such, who in a long course of many Damning Sins have laid waste the Conscience, have baffled at length all the Methods of his Grace to reclaim 'em, and have resisted and *Grieved his Holy Spirit* so long, till Grace be wholly withdrawn from 'em. And such are stiled *Children of Disobedience, in whom the Evil Spirit worketh*, Eph. 2. 3. And if there be any more abandon'd by God, and more under the Devil's Management than these, they must be,

Thirdly, Witches, Magicians, Conjurers, and the like, who have Covenanted away both Bo-

dy and Soul to the Devil, on condition he will be for some time at their beck to execute their vile and malicious Purposes.

And thus I have at length, as before, shew'd you who the Devil is, and what are his Works of Sin, and how you are to Renounce both him and them; so I have now, in these last Discourses, laid before you those manifold Methods of Temptation, whereby he did, and does still attempt, First, The *whole Race of Mankind.* Secondly, *The Church of Christ.* Thirdly, *The most Considerable and Leading Persons therein.* And Lastly, *All sorts of Persons indifferently consider'd.*

And upon the general view of the *Works of the Devil*, both of Sin and Temptation, it does appear, that his drift is no less than to usurp God's Throne, and to draw the whole Race of Mankind into the same cursed Rebellion with himself, against the Majesty of Heaven.

And now it remains only to shew you, and then I shall have done with this Point, *What it is, and how we must renounce this great Work of the Devil, his Tempting of us to Sin.* And in a word, the Temptations of Satan are then only properly *Renounc'd*, when they are *Resisted* by us, a thing which we are commanded to do, *James* 4. 7. *Resist the Devil*, as also 1 *Pet.* 5. 9. *Whom resist stedfast in the Faith.*

And you shall be able effectually to *resist* his Temptations these three ways,

First, By keeping your selves always sober.

Secondly, By Watchfulness, that you may not be ensnared by them.

Thirdly, By Prayer to God, to protect you from them. And, 1. By

1. *By keeping your selves always Sober*, that is, free both from Drunkenness, and from Passion, or else you will be depriv'd of Reason, and the Grace of God, whereby alone you can resist them. Thus 1 *Pet.* 5. 8. *Be sober, because your Adversary the Devil, as a roaring Lyon walketh about seeking whom he may devour, whom resist stedfast in the Faith.*

2. *Watchfulness* is another means to resist Satan's Temptations: *Be sober, be vigilant,* 1 *Pe.* 5. 9. He for his part is vigilant to do do you Mischief, and watches all advantages to get you into his Power and Reach; and it lies upon you to be as careful to guard your selves against all his Batteries, which he plays against you. And,

3. As you will secure your selves against the Temptations of the wicked one, you must constantly *pray to God to protect you from 'em.* Thus *James* 4. 8. After we are commanded *to resist the Devil, and he will fly from us*; as an effectual way so to do, we are bid *to draw nigh to God, and he will draw nigh to us*; that is, if we will make our humble Addresses to God by Prayer, he will be ready to assist us against all his Temptations. In short, since the Temptations of the wicked One are so many, and so subtil, it concerns you, according to the Advice of St. *Paul, Ephes.* 6. 13, 18. *to take unto you the whole Armour of God, that you may be able to stand in the Evil Day, and having done all to stand.* And especially, *To pray always with all Prayer and Supplication in the Spirit, watching thereunto with all Perseverance.*

THE XIV. EXCURSE.

First, That I should Renounce the Devil, and all his Works; the Pomps, and Vanity of this wicked World.

HAving given you to understand the utmost of what is meant by *Renouncing the Devil and all his Works.*

Secondly, I am now in like manner to explain unto you what is meant by *the Pomps and Vanity of this wicked World, and to shew you in what sense, and how far you must renounce the wicked World, with its Pomps and Vanity.*

To Renounce the Pomps and Vanity of this wicked World. In which words there being three things necessary to be explain'd, *First*, The World. *Secondly*, The wicked World. And, *Thirdly*, The Pomps and Vanity of this wicked World;

I. I am to shew you, what is meant by the *World*, and in what sense, and how far you are to *Renounce the World.* And the World is to be consider'd both generally, and particularly.

1. By the World in general is meant, that whole Frame of Nature which we behold, and all the variety of Creatures which it contains, and

and is given us by the Bounty and Goodness of God, for our Use and Benefit. Now the World in this sense is not in it self Evil, but only accidentally, by Man's abuse of himself or it. Consider'd in it self, indeed, it is very good, and convenient to us. *God saw every thing that he had made, and behold it was very good*, Gen. 1. 31. And as it is not in it self absolutely Evil, so neither is it entirely to be renounc'd, but being good in its self, it may in some measure be desired and enjoyed by us.

Nevertheless, through our own Corruption, whereby we abuse the *Good things of the World*, it becomes accidentally the occasion of most of our Sins, and of our Estrangement from God our Sovereign Good. This it does by captivating our Affections, and by withdrawing us from God. So far therefore as it engages our Affections too closely to it, so as to make us inordinately, and irregularly to mind it, and to neglect our great concern, the business of Religion, it is to be renounc'd and resisted by us. *Love not the World, nor the the things of the World, if any Man love the World, the love of the Father is not in him*, 1 Joh. 15. 2.

So long indeed as we wear these Earthly Bodies about us, we are permitted the use and enjoyment of Worldly Goods, provided in things Lawful, and degrees allowable: But being our Souls are the principal part of us, and are soon to remove to Heaven, we must chiefly set our Affections on things above, and mainly

endeavour to attain them. And in this ſenſe St. *Paul* profeſſes, *The World was Crucify'd unto him, and he unto the World*, Gal. 6. 14. And ſo much for *Renouncing the World* in general.

2. Let us next conſider the World in its Particulars, and thoſe Temptations which reſult both from the *Good*, and the *Evils* thereof, as they are diſtinguiſh'd, *Luke* 16. 25. And the *Good Things* of the World are ſumm'd up under theſe Heads, the *Riches*, *Honours*, and the *Pleaſures* it affords. And its *Evils*, on the contrary, may be reduc'd to *Poverty*, *Diſgrace*, and thoſe *Afflictions* of all ſorts, which in innumerable ways do aſſail us. And there are alſo ſome things therein of a *middle Nature*, as different *Callings*, *Conditions*, and *States of Life*, and alſo the *Cares* of this World, which are the Appurtenances to it, and afford great matter of Temptation and Tryal to us therein; and in what ſenſe, and how far you are to *Renounce it*, with reference to each of theſe, I will endeavour to ſhew you. And

Firſt, If we conſider the *Riches* of this World, theſe are not in themſelves hurtful, but good and convenient, and are beſtowed on us by God, to many good Ends and Purpoſes; and thoſe who enjoy 'em have great Advantages of doing Good therewith, to others Comfort, and the benefit of their own Souls. Nevertheleſs *Riches* are a mighty Temptation, whether we conſider Men as *Getting*, *Poſſeſſing*, or as *Parting* with, or *Loſing* 'em.

And, 1. In the over-eager purſuit and *Getting* of Riches, Men do run themſelves into many

many grievous Sins, as also into many miserable Snares, so as to be hardly ever able to disentangle themselves out of 'em. For as *Restitution* of Ill-gotten Wealth is necessary to having Peace with God, so it is extreamly difficult to be willing, or able afterwards to make it. Indeed, *They that will be Rich*, who resolve right or wrong to be Rich, *fall into Temptations and a Snare, and into many foolish and hurtful Lusts, which drown Men in destruction*, 1 Tim. 6. 9.

2. And no less Temptations are those subject to who do *possess* Riches; Experience telling us, that a great Estate is a very great Temptation to Idleness and Luxury, to Pride and Insolence, to Irreligion towards God, and a prophane Idolatrous Trust in Riches; and in a word to commit the highest Offences towards God, their Neighbour, and themselves. *In my Prosperity I said I shall never be removed*, Holy *David* confesses it of himself, *Psal.* 30. 6. But,

3. The great Sins of all are occasion'd by a *Loathness to part with, and a fear of losing our Riches.* From a Loathdess to *part* with Riches, arises unmercifulness to Men, as was seen in the Case of *Dives*, who would spare no more than the *Crums which fell from his Table*, Luke 16. 21. to relieve the poor *Lazarus*, his Heart was so much set upon his Wealth. From the *Fear of losing 'em*, Men become Guilty of no less than *Apostacy* from God, and a Denial of the Truth, as is seen in the case of the Young-Man in the Gospel, *Matth.* 19. 21, 22. who

endeavour to attain them. And in this sense St. *Paul* professes, *The World was Crucify'd unto him, and he unto the World*, Gal. 6. 14. And so much for *Renouncing the World* in general.

2. Let us next consider the World in its Particulars, and those Temptations which result both from the *Good*, and the *Evils* thereof, as they are distinguish'd, *Luke* 16. 25. And the *Good Things* of the World are summ'd up under these Heads, the *Riches*, *Honours*, and the *Pleasures* it affords. And its *Evils*, on the contrary, may be reduc'd to *Poverty*, *Disgrace*, and those *Afflictions* of all sorts, which in innumerable ways do assail us. And there are also some things therein of a *middle Nature*, as different *Callings*, *Conditions*, and *States of Life*, and also the *Cares* of this World, which are the Appurtenances to it, and afford great matter of Temptation and Tryal to us therein; and in what sense, and how far you are to *Renounce it*, with reference to each of these, I will endeavour to shew you. And

First, If we consider the *Riches* of this World, these are not in themselves hurtful, but good and convenient, and are bestowed on us by God, to many good Ends and Purposes; and those who enjoy 'em have great Advantages of doing Good therewith, to others Comfort, and the benefit of their own Souls. Nevertheless *Riches* are a mighty Temptation, whether we consider Men as *Getting*, *Possessing*, or as *Parting* with, or *Losing* 'em.

And, 1. In the over-eager pursuit and *Getting* of Riches, Men do run themselves into many

many grievous Sins, as also into many miserable Snares, so as to be hardly ever able to disentangle themselves out of 'em. For as *Restitution* of Ill-gotten Wealth is necessary to having Peace with God, so it is extreamly difficult to be willing, or able afterwards to make it. Indeed, *They that will be Rich*, who resolve right or wrong to be Rich, *fall into Temptations and a Snare, and into many foolish and hurtful Lusts, which drown Men in destruction*, 1 Tim. 6. 9.

2. And no less Temptations are those subject to who do *possess* Riches; Experience telling us, that a great Estate is a very great Temptation to Idleness and Luxury, to Pride and Insolence, to Irreligion towards God, and a prophane Idolatrous Trust in Riches; and in a word to commit the highest Offences towards God, their Neighbour, and themselves. *In my Prosperity I said I shall never be removed*, Holy *David* confesses it of himself, *Psal.* 30. 6. But,

3. The great Sins of all are occasion'd by a *Loathness to part with, and a fear of losing our Riches.* From a Loathdess to *part* with Riches, arises unmercifulness to Men, as was seen in the Case of *Dives*, who would spare no more than the *Crums which fell from his Table*, Luke 16. 21. to relieve the poor *Lazarus*, his Heart was so much set upon his Wealth. From the *Fear of losing 'em*, Men become Guilty of no less than *Apostacy* from God, and a Denial of the Truth, as is seen in the case of the Young-Man in the Gospel, *Matth.* 19. 21, 22. who

when he heard, that if he would be Christ's Disciple, *he must leave all he had*, as the case then stood, and does often in Times of Persecution ever since. *He went away sorrowful, for he had great Possessions.* Thus you see what great Temptations Riches will give you, whether you consider your selves in the *Getting*, *Possessing*; or as *Parting with*, or *Losing of* 'em.

And now the great Question will be, *In what sense, and how far Riches are to be renounc'd in all these respects?* And in general being they are not Evil in themselves, they are in those Cases only to be Renounc'd by us, wherein we cannot without Sin, *Pursue*, *Possess*, and *Enjoy* 'em.

As *First*, If we consider Riches in the *Getting*, no Man must so put his Heart upon 'em, as to esteem 'em his chiefest Good and Happiness, for this God alone is, and he will not endure the Riches of this World should be made a Competitor with him for our Service. *Ye cannot serve God and Mammon*, says our Saviour, *Matth.* 6. 24.

Nor must we labour after Riches with immoderate Care, so as to neglect the great Duties of Religion and Devotion; but *must seek first the Kingdom of God, and his Righteousness*, Matth. 6. 33. Especially you must beware of enriching your selves by any unjust Means, such as Oppression, Wrong, Robbery, or Sacriledge. *Wo be to him that buildeth his House by Unrighteousness, and his Chambers by Wrong; that useth his Neighbours Service without Wages, and giveth*

giveth him not for his Work, Jer. 22. 13. And whoever has unjustly gained any thing, must *Renounce* it, by making *Restitution* thereof, as *good* Zacheus *did*, *Behold, Lord, if I have taken any thing from any Man, by false Accusation, I here restore him fourfold*, Luke 19. 8.

Secondly, Riches if consider'd in the *Possession*, are to be *Renounc'd*, by paring off those Superfluities which tempt to Idleness and Luxury, to Pride and Insolence, and an Idolatrous Trust in Riches, and by bestowing 'em to *Pious* and *Charitable Uses*. Nor is this a more hard and unreasonable Lesson, than what was given by our Saviour in a like Case, *Matth.* 5. 29. *If thy right Eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy Members should perish, and not that thy whole Body should be cast into Hell.* So we may say in this, It is much better to part with Superfluities, than to be Damn'd for 'em; and the giving of 'em to Pious and Charitable Uses, is that which is call'd, *Making Friends of the Mammon of Unrighteousness*, Luke 16. 9.

Lastly, And it remains now only to be consider'd, how far the Rich are to Renounce their Wealth, in parting with it in Works of Mercy, and in suffering the Loss thereof, rather than incurr Apostacy. And in a word, At all times Rich Men ought to *make to themselves Friends of the Mammon of Unrighteousness*, Luke 16. 9. by giving to Pious and Charitable Uses, And in Times of Suffering, they who have never so much, as they will be *Christ's Disciples* and Followers, *must deny themselves, and take*

up

up their Croſs and follow him, that is, forſake all for his ſake, *Matth.* 16. 24. And alas, why ſhould any Man, tho' the Richeſt upon Earth, ſtick at doing this; for *what ſhall it profit him, if he gain the whole World and loſe his own Soul; or what ſhall a Man give in exchange for his Soul*, v. 26.

THE

XV. *LECTVRE.*

Firſt, That I ſhould Renounce the Devil, and all his Works; **the Pomps and Vanity of this wicked World.**

THE ſubject of our preſent Conſideration, is the *Renouncing of the World*, and I have already ſhew'd you in what ſenſe, and how far we muſt *Renounce the World* in General; as alſo that firſt and principal of its parts, the *Riches of the World.*

Secondly, I am now to ſpeak to another of its particulars, the *Honours of it*, and to ſhew you what they mean, and in what ſenſe, and how far you are to *Renounce the Honours of the World.*

Honour ſtrictly ſignifies an inward Eſteem, ſignify'd by an outward Reſpect. But in common Language, by Honours are meant the Advantages

tages or Qualities themselves; upon the account of which, Persons are so Honour'd; and those Outward Respects given 'em, in regard to those Advantages.

And they may be reduc'd to these, *Nobility*, *Preheminence*, *Reputation*, *Applause*, and such *Outward Respects* as are given upon the account of any of these.

And I. Let us consider *Nobility* or *Gentility*, and in what sense, and how far it is at any time to be *Renounc'd* by us. This is an Honour deriv'd from worthy Ancestors, and has usually certain Titles and Badges, which distinguish such Persons from the Crowd of Men. And such Distinctions in the Body Politick is both allowable and useful, as may be seen, 1 *Cor.* 12. 23. only there are very great Abuses which this kind of Honour is subject to, and in such Instances it is to be *Renounc'd*. As,

First, A *Gentleman*, or *Nobleman*, be he of what Rank or Quality soever, must utterly *Renounce* all that Honour which pretends to put him above the Laws of God or Man, and beyond Reproof, or Punishment when he has violated either. Nay, but on the contrary, such a one is bound above others, to be a strict and orderly Liver, and upon his failure, lies more open to the Reproof of the Ministers of God here, and provokes more than others, the Punishment of an Incensed Deity hereafter. And accordingly, *Herod the Tetrarch was reproved by John the Baptist for Herodias, his Brother Philips Wife, and for the Evils which Herod had done,*

Luke

Luke 3. 19. And in the World to come, ſuch a one, as having *received much*, will, above all others, *be beaten with many Stripes*, Luke 12. 47.

Secondly, And that *Nobility* or *Gentility* is alſo to be *Renounc'd* and deteſted, which Exalts Perſons above their Brethren, to that degree, as to make 'em Deſpiſe and Oppreſs the reſt of Mankind; as if theſe were but a Lower Rank of Creatures, and had not the ſame God to their Father, Bodies formed out of the ſame Clay, and Souls as excellent in their Natures, and as capable of Improvements; as precious in God's ſight, and as much the Heirs of Heaven as their own. And let the Proud ones know, that there is no ground in the World for that mighty diſtance, much leſs for that miſerable Slavery which ſome of 'em put their Fellow-Creatures to, for *have we not one Father, and hath not one God Created us*, Mal. 2. 10. But,

Thirdly, Thoſe Perſons ought indeed even to *Renounce* all Pretentions to Honour, who have baſely degenerated from thoſe worthy Qualities, which enobled their Anceſtors. *We have Abraham to our Father*, was the conſtant cry of the *Jews*, when they had leaſt of the Faith and Vertues of *Abraham*. But what ſays S. *John Baptiſt*, *Think not to ſay within your Hearts we have Abraham to our Father, for I ſay unto you, that God is able out of theſe Stones to raiſe up Children unto Abraham*, Matth. 3. 9. that is, by having degenerated from *Abraham*, you have forfeited your Title to the Name, and Honour of being

being *Abraham*'s Children; and the vile *Gentiles*, as you account 'em, shall be taken into that Dignity and Relation in your stead.

Fourthly, But especially, such ought to *Renounce*, even all Pretentions to Honour amongst Christians, at leastwise, who despise Religion and its chiefest Vertues, as Qualities beneath 'em; which because so many do, *Not many Mighty, not many Noble are called*, 1 *Cor.* 1. 26. So that tho' such are accounted Honourable, and may be never so much respected by vain Men, they are really despicable both in the sight of God, and all wise Persons. And thus you see how far *Paternal Honour* is to be Renounc'd.

II. Let us next enquire, in what sense, and how far *Civil Honour* is to be Renounc'd, whether the Favour of Princes, or the effects of their Favour, Posts of Honour, which indeed are darling and bewitching Things, and betray many into very great Crimes. But,

First, A Princes Favour, tho' extreamly valuable in it self, when it can be obtain'd and preserv'd without Sin, yet no Man must either Gain, Possess, or Retain it by wicked Arts, or sinful Compliances. But like good *Obadiah* must take care to be one that *Fears* God in a wicked Princes Court, 1 *Kings* 18. 3. Nor,

Secondly, As to the effects of these Favours, High-Places, and Titles of Honour, ought any Man to grasp at that which is above his Capacity, and Ability to manage to the Publick Good; An Ambition which is mischeivous both to the Church and State. Instead of which, every Man ought to *think soberly of himself, according*

as God has dealt to every Man his Meaſure of Faith, Rom. 12. 3. Nor,

Thirdly, Ought Perſons of the beſt Capacities, and greateſt Abilities, be over eager and importunate in their Suits and Applications to thoſe who beſtow 'em. Eſpecially none, tho' of the greateſt Capacities, muſt violently thruſt themſelves into 'em, to the diſturbance of the Church or State, *leaſt they periſh in the Gainſaying of Korah*, Numb. 16. Jude 11. for their Factiouſly graſping at undue places.

III. There is another ſort of Honour conſiſting in the *high Eſteem and Reputation* in which the wiſe and vertuous part of Mankind have a Perſon, occaſion'd by the excellent Gifts and Qualities, and Divine Graces ſhining in him, or upon the account of ſome extraordinary Actions perform'd by him. This is what the Wiſe-man calls a *Good Name*, and is more valuable *than Riches*, or *Gold or Silver*, Pro. 22. 1. And indeed, it is not only a more peculiar Bleſſing than any the greateſt Treaſures, but it procures greater Security to our Perſons and Eſtates. So that whereas in Dearths and Famines, Perſecutions, and Invaſions, the more Wealthy any Man is, the more he is the object of Envy, and ſubject to Rapine and Violence; the very Reputation of Uprightneſs and Integrity, Goodneſs, Mercy, and Charity, will be a ſafe retreat and ſhield againſt the Storm.

What ſhall I ſay? a good Name is a Treaſury, that muſt be preſerv'd by Men in Holy Orders, 1 *Tim.* 3. 7. and for the like reaſon, by all others, in any publick Station. For why?

why? It is not only comfortable to ones own self, and smells, like Ointment, sweet in the World, but what is chiefly to be regarded, it renders a Person capable of doing good in it. *Because I deliver'd the poor when he cryed, and the Fatherless, and him that had none to help him, unto me Men gave Ear, and waited, and kept silence at my Counsel,* Job 29. 12. And therefore a desire of Reputation and Credit is not only a thing implanted in our Natures by God; but to preserve it untainted and unsuspected of Evil, is a Duty enjoin'd upon us by his Laws. *Be blameless, ye Sons of God, without rebuke, in the midst of a crooked and perverse Nation, amongst whom shine ye as Lights in the World,* Phil. 2. 15. So valuable is a good Reputation in it self, so desirable to be attain'd, and so carefully to be preserv'd. And yet even Esteem and Reputation it self, as well as the Temptations it gives us, is to be Renounc'd by us.

As *First*, We must so far Renounce the Honour that shall accrue to us from our own good Works, as not to make our own Glory the end and reason of any Good we do, for that we are bid to *Let our Light shine before Men*, the reason of it is this, *that others seeing our Good Works, may Glorifie our Father which is in Heaven*, Matth. 5. 16.

Secondly, We must not *Affect*, but *Renounce* those Praises which are above our Deserts; or we *must not be desirous of Vain-Glory*, Gal. 5. 26.

Thirdly,

Thirdly, We must beware of taking the Honour and Respects given us for any Worthy Performances, wholly to our selves, and of not transfering 'em to God, to whom the Glory of all that is good in us does properly belong. *Not unto us, not unto us, but to thy Name be the Praise*, Psal. 115. 1.

Fourthly, We must abhor making a Reputation for Religion, an Instrument only to our Worldly Advancement. *Woe unto you Scribes and Pharisees, Hypocrites, for ye devour Widows Houses, and for a pretence make long Prayers, therefore ye shall receive the greater Damnation*, Matth. 23. 14. But on the contrary, you must use the Authority your Credit shall give you to discountenance Vice, and to encourage Vertue in the World.

Fifthly, As valuable as is a good Name, and Reputation amongst Men, we must Renounce all undue Means of preserving it; such as are *Duelling* upon the account of Affronts, as is usual amongst the Great ones; and going to Law for Slanders, as is frequent amongst common People. *Now therefore there is utterly a fault amongst you, because ye go to Law one with another, why do you not rather take wrong*, 1 Cor. 6. 7.

And *lastly*, We must utterly Renounce and Forfeit the Esteem of Men, rather than incur the disfavour of God. For as it will often happen, that you shall be evil spoken of for well-doing; so when it does, you are to account it a *Blessing*, *when Men shall revile you, and speak all manner of Evil against you for Christ's sake*, and for adhearing stoutly to the Rules

Rules of his Gospel, *for great will be your Reward in Heaven*, Matth. 5. 11. 12.

IV. Next to that high Esteem and Reputation, in which the Vertuous and the Wise shall hold you, upon the account of well-doing, it deserves to be considered, how far that Honour is to be *Renounc'd*, which consists in the *Applauses of the Vulgar*, upon what they may account Praise-worthy and Honourable; such as Insolent Swaggering, Swearing, Drinking, Whoring, and the like. And in a word, this sort of Honour is utterly, and with all possible Indignation to be Renounced; for in such Cases, and with respect to such Practices as these, it is said, *Woe unto those of whom all Men shall speak well*, Luke 6. 26.

V. And *lastly*, It now remains only that I instruct you in what Sense, and how far we must *Renounce* those *Outward Expressions of Respect*, either by Word, or Deed, which are usually given upon the account of any of the fore-mentioned Honours. And,

First, No Created Being, either Men or Angels, must suffer those Respects to be given them, whether by Word, or Deed, which are proper and peculiar to signifie our Sense of God's Majesty and Perfections, remembring how the Angel refused Divine Worship, when it was offered to him by *John*, *Rev.* 22. 9. And young Women would do well to take care that they *Renounce* with the utmost Detestation those *Blasphemous Compliments*, whereby *Divine Perfections* are usually ascribed to 'em by their Vain Lovers, remembring how signally *Herod* was

punished by the hand of God for suffering himself to be so Flatter'd, *Acts* 12. 21. 22, 23.

Secondly, All Persons must Renounce, and Refuse those Titles and Respects, and Precedences, which are not their due, but belong to those above 'em. *There is an Evil which I have seen under the Sun*, says *Solomon*, Eccl. 10. 5, 6. *viz. folly set in great Dignity, and the rich sit in low Places.* And,

Lastly, It becomes all Persons in Modesty, and Humility, and good Manners, to *decline* in some measure, even their due Respects. And they must ever *Renounce* the Entitling, and the Placing of themselves in the *highest rooms*, for this is commanded, *Luke* 14. 8, 9, 10, 11. as a necessary, and becoming piece of Christian Modesty.

THE

XVI. LECTURE.

First, That I should Renounce the Devil, and all his Works; **The Pomps and Vanity of this wicked World.**

HAving already considered the *Riches*, and the *Honours* of this World, and how far we are to *Renounce* either of 'em.

Thirdly, *I am next to take into consideration the Pleasures of it, and to shew you in what Sense, and how far you are also to Renounce them.*

Now

Now *Pleasure is that Satisfaction and Delight, which any part of our Nature perceives, when its Appetites are gratify'd with what it desires.* And answerable to the several Capacities of our Nature, there are *Rational*, *Sensitive*, *Sensual*, and *Recreative* Pleasures, of which in their Order. And,

I. As to *Rational Pleasure.* This is that High Satisfaction, and sweet Delight which the Soul perceives, when it finds it self improve in Knowledge, or in Vertue; or when it reflects upon the good it has done. And a most Excellent and Divine Pleasure this is. And yet there is room for Renuntiation even with Respect to this. For,

First, No Man must make the end of his Knowledge to be the meer Pleasure of Knowing; that is, we must not seek after Knowledge purely for Knowledge sake, and not for the Use and Instruction of our selves and others. And therefore it is required of a Bishop, whose Knowledge is suppos'd to exceed other Mens, that *he be apt to teach*, 1 Tim. 3. 2. Nor,

Secondly, Must that Satisfaction and Delight which arises from the Sense, and Conscience of Good, and Worthy Deeds be so much, because we are admir'd, and applauded for 'em, as because they are pleasing to God: For whatever good we do, if it be to the end we may be seen of Men, we shall have *no reward of our Father which is in Heaven*, Matth. 6. 1.

II. *Sensitive Pleasure*, is when the Animal Life, or the Bodily Senses are gratify'd with those Objects which are agreeable to 'em; and this it

is lawful to do, as may be seen, *Eccl.* 3. 18. till such time as they be come.

III. *Sensual*, and that they will degenerate into, and must therefore be *Renounc'd*, in these cases following.

First, When we shall prefer the Pleasures of Sense, as Eating, Drinking, and the like, in our Judgments and Desires, either before our Joy in God, or the Eternal Enjoyments of his Kingdom; whereas on the contrary, with the Holy *Psalmist*, we must be able experimentally to say, *The fear of the Lord is clean, enduring for ever, the Judgments of the Lord are true, and Righteous altogether, more be desired are they than Gold; yea, than much fine Gold, sweeter also than Honey and the Honey-comb*, Psal. 19. 9, 10.

Secondly, We must Renounce it as a great sign of a *Sensual Spirit*, which relishes no Enjoyments like those of Sense; when a Person may be observ'd to be wholly in a manner purveying for the Belly. *Do ye not yet understand, that whatever entereth into the Mouth, goeth into the Belly, and is cast out into the draught*, Mat. 15. 17.

Thirdly, It must be Renounc'd as an High, and sinful piece of Sensuality, to glut our Senses, so as to *Surfeit* on these Sweets. And this, not only because it is most sinful in it self, but because such *Sensuality* is the Parent and Cause of the most violent, and outragious Wickednesses, that are otherwise committed amongst Men, as may be seen, *Jer.* 5. 7, 8.

Fourthly, The Deliciousness of *Sensitive Pleasures* must not cause any one to *load* and *burthen* his Nature therewith, so as to render himself unfit for the Duties of his Calling and Religion:

For

For the only lawful end of all *Pleasures* in general, as well as of *Recreations* in particular, is to render us not useless, but more vigorous and lively, in the Service of God, and the proper business of our Calling: Which brings me,

IV. To consider *Recreative Pleasures*, and to shew you what they are, and in what Sense, and how far we are to *Renounce* those sorts of Pleasures. Now Recreations are Diversions of the Mind or Body from serious Business and Employment, and being Pleasures of a middle Nature, neither Good nor Evil, in themselves, they are not absolutely to be *Renounc'd* by a Christian. But you must know that the most Innocent Recreations are to be very moderately, and savingly us'd by every Disciple of Christ, because *every one who will come after him, must deny himself*, Matth. 16. 24. And indeed, whoever aims at Perfection, must sometimes use Severity in order to mortifie the Corrupt Nature. Nor may those of any Quality, think themselves excepted from such restraints, as will be, not a little uneasie to Flesh and Blood.

And thus having at length finish'd all that I think necessary to be said concerning Renouncing either the World in general, or those particular *Good Things* into which it is divided, *viz.* the *Riches*, *Honours*, and the *Pleasures* of it.

Secondly, I am next to consider the Evils of the World, *viz. Poverty*, *Disgrace*, and *Afflictions*, and how far, and in what Sense we must *Renounce* them. And,

I. As to *Poverty* and *Afflictions*, tho' instead of Temptations to Sin, and Hinderances to

Vertue

Vertue, those do very often prove Mortifiers of Vice, and the great occasion of a Holy Life, yet they are often great Temptations to many Sins and Impieties. And therefore with reference to them,

First, It behoves those who labour under *Poverty*, or any kind of *Affliction*, to beware of Impatience and Discontent, considering that *whom the Lord loveth he chastiseth, and scourgeth every Son whom he receiveth*, Heb. 12. 6.

Secondly, Those who are cast into the worst of Circumstances, must beware of envying the outward Felicity of the Wicked, *Fret not thy self against the evil-doers, neither be thou envious against the workers of Iniquity*, Psal. 37. 1;

Thirdly, A Person that is poor, must be infinitely careful, least to relieve himself out of it, he be tempted to *Fraud*, especially not to Stealing, or Purloyning, but must resolve with *Job*, tho' stript naked of all, *Not to remove his Integrity from him*, Job 27. 5, 6.

Fourthly, Persons must not think that because they are poor, they are ever the more disingag'd from the Service of God, and from their *Attendance* upon him in all the parts of Divine Worship, remembring that our Saviour apply'd himself particularly to them. *The poor have the Gospel Preached unto them*, Matth. 11. 5.

II. The last of this Worlds Evils is *Disgrace*, and so great a Temptation it is, and Discouragment to do good, that it made *Nicodemus* come to our Saviour by Night, *John* 3. 1, 2. But this we must despise, considering, that *Whosoever is asham'd of Christ before Men, of him will the Son of Man*

Man be asham'd, when he cometh in the Glory of his Father, with the Holy Angels, Mark 8. 38. And thus, having consider'd both the World in general, and the Good, and Evils of it in particular; it only remains, that I do the like.

Thirdly, and *lastly*, concerning some things therein of a *middle Nature*, *viz.* the *Callings*, *Conditions* of Life, and the *Cares of this World*. And,

I. Let us consider the *Callings* of the World, and how the Temptations which they give us, are to be *Renounc'd*. And it is requisite in the first place, to consider that every Man is to betake himself to some Business; and his *Calling* must be such as Providence has fitted him with *Abilities* for. And for whatsoever *Calling* his peculiar *Abilities* do fit him, to that he is to look upon himself as preparatively call'd, or appointed to by God; and lawful Authority in Church or State, is that which must determine his Call. And then being thus appointed to his *Calling*, he must Employ himself therein to God's Glory, and his own, and the Publick Good. And now the Question will be, what is to be Renounc'd with Respect to the *Callings* of this World. And,

First, All Men must Renounce all such *Callings*, and *Professions* as are directly Sinful, and Wicked, a thing so evident in it self, as to need no proof. And,

Secondly, All such *Callings* also as tend to the Hurt, not the Good of the *Publick*; and consequently, nothing ought to be took up as a

Calling, which impoveriſhes, or Corrupts, the Manners of a People.

Thirdly, Chriſtians muſt *Renounce* all thoſe Wicked Arts, whereby ſome do abuſe the moſt Worthy and Uſeful *Callings*, unjuſtly to ſerve their Worldly Ends. And indeed, as every *Calling* has its particular Temptations belonging to it; ſo what is worſe, moſt Men think they may innocently enough comply with ſinful Methods of Gain therein, and they think it a neceſſary part of their *Profeſſion* ſo to do. But if *Eſau* ſtands upon Record for a Fooliſh, as well as a Prophane Perſon, who in extremity of Hunger, *Sold his Birth-right for a Meſs of Pottage*, Gen. 25. 33, 34. What is that Chriſtian, who ſhall ſell his *Eternal Inheritance*, for a thing in compariſon of no value?

Fourthly, All *Levity*, and *Deſultory Skipping* from one *Calling* to another is to be *Renounc'd* according to that of the Apoſtle, 1 *Cor.* 7. 20. *Let every Man abide in the ſame Calling wherein he was called.* But above all, that change of *Callings* is to be Renounc'd, as the higheſt Prophaneneſs, where *Laymen* and *Tradeſmen*; nay *Women*, as amongſt the *Quakers*, ſo expreſly contrary to the Commands of the Apoſtle, 1 *Cor.* 14. 34. do *Sacrilegiouſly Uſurp* the *Sacred Office* of the *Miniſtry*, and ſet up for Teachers without a lawful Call, or Ordination thereunto. Which brings me,

Fifthly, To ſhew that any *Calling* whatſoever, is to be declin'd, for which a Perſon is not qualify'd both by Education, Ability, Inclination, and Legal Appointment, eſpecially *Callings* of high

high Importance, such as the Ministry must be declin'd till all these Qualities and Qualifications concurr, which are requisite thereunto, least the Pretenders to it fall under the same Rebuke, with those who *desiring to be Teachers, understood neither what they said, nor whereof they affirmed*, 1 Tim. 1. 7.

Sixthly, *Idleness* in any *Calling* is to be *Renounc'd* *Whatsoever thy Hand findeth to do, do it with all thy Might*, Eccl. 9. 10. Nor is Idleness allowable even in the *Gentleman* himself, as being one of the greatest Temptations that is to Sin, and in it self a very great Sin, the Idle Person, especially if one of Quality and Fortunes in the World, being one that has Powers given him, but *hides his Talents in the Earth*, Matth. 25. 25. And *Lastly*, No Man must live above his Calling, as that which exposes to many Temptations, and often leads Men into the most sinful Courses. The

II. amongst those things of the World of a *middle Nature*, which are to be consider'd, are the different *Conditions and States of Men* therein. And the greatest part of Mankind are in the State, either of *Masters*, or *Servants*. And the whole World are either *Single* or *Married* Persons. And,

1. As to the state and condition of a *Master*. He is one who has great Advantages of doing Good. But all that Dominion is to be *utterly Renounc'd* amongst Christians, which treats Servants no better than Slaves and Beasts, *Knowing that both have a Master in Heaven, with whom there is no respect of Persons*, Eph. 6. 9.

2. As

2. As to the ſtate of *Servitude*, it is not in it ſelf unhappy; only *firſt*, it concerns thoſe who are to live by a ſervice to Renounce, and Refuſe ſuch Services as a ſtate of ſhrew'd Temptations, where a great deal of Wickedneſs is practis'd without controul, and little of the fear of God is to be ſeen amongſt Maſters and Servants: And, *Secondly*, If a Servant happen into an Irreligious Family, he muſt put on a ſtedfaſt Reſolution, as *Joſeph* in the Houſe of *Potiphar*, *Gen.* 39. 8. to preſerve his Innocence.

3. The next *State*, and that wherein the greateſt part of Mankind in this World are found, is the ſtate of *Celibacy*, or the ſingle Life. And this, tho' it is advantagious to Devotion, and is ſafeſt in times of diſtreſs, yet even this ſtate muſt be *Renounc'd*, and forſaken by thoſe who *cannot contain*, according to the Advice of the Apoſtle, 1 *Cor.* 7. 9. And,

4. In the *Married State*, which is ordained by God, *Matth.* 19. 4. *Firſt*, All ſolicitations from either of the Married Couple muſt be Renounc'd, whereby they would perſwade either the other againſt the diſcharge of any Chriſtian Duty, or to the commiſſion of any Sin. And *Secondly*, Even in the *Married State* all thoſe *Worldly Cares* which choak up, or diſturb Devotion, muſt be utterly layd aſide, as will be ſhew'd under the next, And,

Laſt of thoſe things pertaining to this World, which afford great Matter of Temptation to us, *viz.* The *Cares* thereof. Theſe are indeed in ſome meaſure neceſſary, and we are

not

not to be slothful in business, Rom. 12. 11. But *First*, It concerns Christians to *Renounce* that *Multiplicity of Worldly Cares*, which distract their Thoughts, and shew 'em to have no other aim, but at this World. And, *Secondly*, it behoves us so far to Renounce any Worldly Care, as it does alienate our Affections from God, and Heavenly things, and does withdraw our Attention from him in the Services we are bound to pay him, remembring how *Martha* was chid by our Saviour for cumbring her self too much with such Cares, to the hindring of her Attention to our Saviour's Discourses, *Luke* 10. 40, 41, 42. And indeed, *Lastly*, All Persons whatsoever, whether more or less engag'd in worldly Cares, when grown in Years, should wholly, in a manner, throw them off; and retiring as much as may be from the World, should employ the remainder of their Time in clearing their Accounts with God and Man; and in preparing themselves for the Tryal of the great Day. To whom particularly may be apply'd the Advice of the Prophet, *Set thy House in order, for thou shalt die, and not live*, 2 Kings 20. 1.

THE

THE XVII. LECTURE.

First, That I ſhould Renounce the Devil, and all his Works, **the Pomps and Vanity of this wicked World.**

I Have at laſt Explain'd, and ſhew'd you how far, and in what ſenſe you are to *Renounce the World.* And now,

Secondly, I am to give you a ſurvey likewiſe of the *Wicked World*, and to ſhew you in what ſenſe, and how far you are to *Renounce the wicked World.*

Now, by the *wicked World* can properly be meant no other than *wicked Men*, there being no Creature upon Earth beſides Man, that is capable of doing any thing morally Good or Evil, ſo as to be ſtil'd from the latter, *Wicked.* Nor is it every Sinner who in the Language of the Scripture, or in common Account, may be call'd a *wicked Man.* But it muſt be ſome one of a more than ordinary Impiety, ſo as to approach ſomething near to Satan himſelf in Sin and wickedneſs, who can deſerve ſo black a Character. Now, the Devil is often term'd the *wicked One*; and particularly, *Matth.* 13.19. he is ſo ſtil'd upon the Account of his *Tempting others to Sin.* And upon the ſame account there-

therefore, those do more peculiarly deserve the Character of *wicked Men*, who are not only Guilty of notorious Crimes themselves, but make it a part of their business to Corrupt, and Tempt others to Sin.

And now you must *heartily Renounce*, and refuse to conform your selves to those wicked Men, either, *First*, *By becoming Tempters your selves of other People.* Or, *Secondly*, *By yielding of your selves to be overcome by other Mens Temptations.* And,

I. *You must Renounce that Diabolical Wickedness of becoming Tempters your selves of other Persons.* *Renounce*, do I say? You must Abhor, Abominate, and Detest this their Wickedness of Corrupting others, and of Tempting 'em to Sin, as being a practice which of all others will render you likest the Devil; and such a Wretch will find himself treated with unusual Indignation aud Language upon that Account, as may be seen *Acts* 13. 8, 9, 10.

And indeed, it must bring a dreadful Guilt upon that Man, who shall be found an Instrument of anothers Damnation. It being an Injury to Mens Souls, in some Cases hardly ever, in others impossible to be repair'd. These Tempters are the Persons *by whom Offences come.* And what says our Saviour to such? *Whoso shall Offend one of these Little Ones, which believe in me, it were better for him that a Millstone were hanged about his Neck, and he were cast into the midst of the Sea*, Matth. 18. 6. So that of all things in the World it concerns you, to take care you never become *Tempters* of others to Sin,

Sin, and either to *Omit* that which is good, or to *Commit* that which is Evil.

II. *Nor does it less concern you to refuse Conforming your selves to wicked Men, when they shall Tempt you*, which they will endeavour to do several ways; namely, by their *Examples*, by their *Company*, by their *Flatteries*, by their *Discouragements* and *Incouragements*, by their *Perswasions*, and by their *Customs*. And,

First, *You must Renounce or Refuse to Conform your selves to the evil Examples of wicked Men, which would Influence you to Sin.* Examples have the greatest Influence upon Mens Practices, especially in these four Cases. If 1*st.* they are the *Examples of Sin.* If 2*dly.* they are *Common and many.* If 3*dly.* they are the *Examples of such, for whom we have a great Esteem.* And if 4*thly*, they are the *Examples of those of whom we stand in Awe.* But however,

1. We must by all means *Renounce and Refuse Conformity to such bad Examples*, for why? *First*, A Christian is call'd out to combat against the wicked Examples of the World, as much as against any one sort of Enemy in his Christian Warfare, Like *Elisha* who preserv'd himself a true Worshipper of the True God, tho' he thought there was *not one Man left in* Israel; *who had not bowed his Knee to Baal.* 1 Kings 19. 14. Nay, *Secondly*, a Christian is to confront the bad Examples of the World, with a good Example of his own, and in the midst of *an Evil and Adulterous Generation* he must shew himself an excellent Example of Religion and Vertue. And therefore to this purpose we

are

are *to let our Light shine before men, that they may see our good Works, and glorifie our Father which is in Heaven*, Matth. 5. 16.

Secondly, *You must refuse to conform your selves, as to the Examples, so to the Company of wicked men, when happning into ill Company, they would entice you to join with 'em in Sin.* Alas, the Company of wicked Men is extreamly Infectious, insomuch that most of the more heinous Miscarriages of your greater Sinners are owing to it. It is this which makes Men Atheists, Libertines, Thieves, and Robbers, Drunkards, and Sabbath-breakers. In short, the *Evil Communications* of bad Company *corrupt all good manners*, 1 Cor. 15. 33. and therefore it does infinitely concern you to take the Advice of the Wise-man, *Pro.* 1. 10. 11. *My Son, if Sinners entice thee, consent thou not*; nay, my Son walk not in the way with 'em, refrain thy Foot from their Path. Particularly, *1st.* I would Advise you who are Young-Women, to shun the Corrupt Communication of those Young-Men whose Conversation, when they meet together, is such *Filthiness, and Foolish Talking and Jesting, which are not convenient*, and are forbid *Eph.* 5. 3, 4, 5. *to be so much as once named* amongst Christians. 2. And indeed, it concerns all Persons of either Sex, both Young and Old, considering how insensibly the Tincture of those Persons Manners and Humours with whom we do much Converse, does glide into our Imitation; it concerns therefore, I say, all Persons, as much as 'tis possible, to avoid the Society of wicked Men, *who not only do ill things themselves, but take*

take pleasure in them that do them, Rom. 1. 32. But, 3. If your *necessary Occasions*, and the Nature of your Employment shall draw you forth into the World, then that which you have to do, is absolutely to *refuse* to *conform* your selves to the Manners of Evil Company, according to that of the Apostle, *Rom.* 12. 2. *Be not conformed to this World.* Nay, but on the contrary, you must first discountenance their Profaneness and Riot; secondly, you must endeavour prudently to divert 'em from both, by useful Discourse: Thirdly, and when these Methods fail, you must openly reprove 'em.

To do this Service to God, tho' it is what we have listed our selves in our Baptism, under Jesus Christ the Great Captain of our Salvation, to perform, is what we shall be much discouraged from by Men. But however we have vast Encouragements given us by God, to be thus faithful to the Honour and Interest of his Government. It is what in Scripture is call'd a *Confessing of him*; And our Saviour assures us, that *if we shall confess him before Men, he will confess us before our Father which is in Heaven*, Matth. 10. 32.

THE

THE XVIII. LECTURE.

First, That I should Renounce the Devil, and all his Works, The Pomps and Vanity of this wicked World.

THE thing I am now upon, is to lay before you the Temptations of the *wicked Men* of this World, and to shew you in what Sense, and how far you must Renounce, both them and their wicked ways of tempting others to sin. And the force of their *Evil Examples*, and *Evil Customs* I have already shew'd you. And now,

Thirdly, *I am to consider the Influence of their Flatteries, and to shew you how you must Renounce, and Resist them.* And truly *Flattery* is a very great Temptation to, and occasion of Mens continuance in sin. The ground thereof is that immoderate *Self-love* which most Men have of themselves, and which makes 'em apt to believe every Man *their Enemy, who will tell 'em the Truth*, Gal. 4. 16. And the Flatterer observing this, does therefore compose himself to admire and extol, or at leastwise to approve, as very well done, the very *bad Actions* of him, he thus imposes upon, or at least such Practices as if good in themselves, are very indifferently perform'd. And thus Flattery keeping Men

ignorant of the good or ill qualities in 'em; thereupon the good never comes to perfection, and the ill that is in them becomes *incorrigible*. And indeed it is this wicked Flattery which among all Ranks and Degrees of Men, does *strengthen the Hands of the Wicked, so that he shall not turn from his wicked way*, Ezek. 13. 22. so mischievous a Temptation is Flattery. And therefore you must utterly *Renounce* it, as you will avoid the ill Effects of it. And in order thereunto,

1. You must see that you cashire every vain Opinion of your selves. For it is this *Inbred Flattery* we give our selves, which disposes, and prepares us to a more favourable Reception of it from others; *Be not therefore wise in your own conceits*, Rom. 12. 16.

2. And having thus dispossest your Breast of an immoderate *Self-love*, you must so far Renounce and Reject the Flatteries of other Men, as to take it kindly when you are *Reprov'd*, remembering that *he who hateth reproof shall die*, Prov. 15. 10. And especially the reproofs of God's Ministers are to be kindly receiv'd and regarded, remembring that he whom *Solomon* represents as *mourning at the last, when his Flesh, and his Bones are consumed*, was one *who in his Heart despised reproof, that obey'd not the Voice of his Teachers, nor inclin'd his Ear to them that instructed him*, Prov. 5. 11, 12, 13.

Fourthly, *Wicked Men will proceed farther to tempt others to sin, even by their false and fallacious arguings against the necessity of a Holy Life.* By these they would fain perswade themselves and others into such easie Notions of God and Religion,

gion, as that they may sin with more security, and less fear. And they are a powerful Temptation to sin in all times, for why such Arguments as these Men are ready, and *prepar'd* to believe, because they love the thing they plead for, they favour their Lusts, and grant 'em so much liberty in what they long for, the satisfying the Flesh, and enjoying the World. But it concerns you to Resist those false, and fallacious Arguments, be they never so specious, which do in the least favour your yielding to sin; for there is nothing more plain in Scripture, than that every *sin* must with all possible care be avoided. It tells us that we must *Deny* All *Ungodliness and Worldly Lusts, and live Soberly, Righteously, and Godly in this present World*, Tit. 2. 12. And that all true Christians, having such mighty Rewards and Promises, must be *cleansed from* All *filthiness of Flesh and Spirit, and perfect Holiness in the fear of God*, 2 Cor. 7. 1.

Fourthly, Wicked Men will add *Kindnesses, and Promises* to oblige us to do ill things; and on the contrary, will much *Discourage*, nay will often with *Threatnings* compel you to commit sin, or to omit your Duty. And indeed *Kindnesses* are very apt to *Incline* easie Tempers, Promises to *Corrupt* unfaithful Dispositions, *Discouragements* to *cool* Mens Zeal in their Duty, and *Threatenings* to *force* their Compliance with sin. But neither let Kindnesses Corrupt you, nor Promises Bribe you either to *Commit* what is Evil, or to *Omit* what God Commands, considering how very *unprofitable* a Bargain it will be, tho' a *Man should gain the whole World, and lose his*

own Soul, Mark 8. 36. Nor let *Discouragements* slaken you in, nor the *Threatnings* of a Mortal Man force you from your Duty; yea, tho' he could *kill the Body*, but be afraid of displeasing him rather, *who is able to destroy both Body and Soul in Hell*, Matth. 10. 28.

Lastly, A very prevailing Temptation to sin, wherewith wicked Men will constrain others to joyn with 'em therein, are the *Evil Customs of the World*. And they are the more prevalent, because Custom is apt to take off the Sense, and Fear of hurt in the most unchristian Practices. But a Christian must couragiously, and vigorously *Renounce*, and withstand the force of all sinful Customs whatsoever, especially such as are Immoral. And indeed there will be the greatest Courage requir'd to the discharge of this part of a Christians Warfare, Cowardise and a fear of Reproaches, being, I am perswaded, the only cause of most Mens complying with even the *Barbarous* Custom of *Duelling* in vindication of their Honour, and of many other of their sinful Courses. But true Courage and Bravery (as Phylosophy and Religion, and the sober Reason of all Wise Men tell us) will despise the vain Opinions of the Unthinking and Impious Croud, which, for the most part are in the wrong; and will steadily pursue what is Vertuous and Fit, and Reasonable, and Religious, notwithstanding the foolish Reproaches of the *many*. And a truly Christian Spirit will signalize himself by such a close siding with Christ, and his Laws, as being perswaded that he who thus

nobly

noble *Confesses him before Men, the same will the Son of Man Confess*, and own as a Faithful Servant, and applaud as a Noble Confessor, *before the Angels of God*, Luke 12, 8.

THE XIX. LECTURE.

First, That I should Renounce the Devil, and all his Works, **the Pomps and Vanity of this wicked World.**

HAving fully survey'd the *World*, and all therein contain'd, that is fit to be *Renounc'd* by every Christian; and also represented to you those Temptations which are given by the *wicked World*, and how we must *Resist* them; I come now to explain to you, what is to be understood by the *Pomps and Vanity of this wicked World*, and to shew you, how much it behoves every Christian to Renounce, and to Despise them. And,

First, *We will consider the Pomps.*

Secondly, *The Vanity of this wicked World.* And,

First, as to *Pomps*, thereby were antiently meant those *Pompous Spectacles*, *Plays*, and *Scenical Representations* exhibited in the *Roman* Theatres, which because they were so Lewd, Cruel and

Impious, the Primitive Bishops and Fathers of the Church strictly enjoin'd all Christians at their Baptism, not to frequent, or so much as to be once present, or ever seen at them.

And answerable to these are our *Modern Plays* acted in the Play-Houses, which are no less inferior to the ancient ones in Impiety, and Lewdness, than they are in Show, and Pompousness. And having such a malignant Influence upon Faith and Manners, as is own'd by almost all Persons, and is generally complain'd that they have, they ought never to be frequented by Christians; and it may be very well look'd upon as a breach of your Baptismal Vow, and Covenant, for any of you to be hereafter present at 'em.

Secondly, By *Pomps* in the Sense of the Ancients, were meant the *Solemn Processions* of the Heathens in Honour of their Gods, at which to be present, was an Offence, for which that Christian should be cut off from the Church. And not unanswerable to those are the *Processions of the Papists* in Honour to their Saints, and which must not therefore out of Curiosity, or Fear, be joyned in by our *Protestant Travellers*, when they are abroad; for if they shall joyn, tho' compell'd thereunto by force, in the *Adoration* of those Images, and shall rather comply than suffer, they will be wanting in *Confessing Christ*, and his Truth when Call'd thereunto, which is so much every Mans Duty, as has been already prov'd.

Thirdly, By *Pomps*, *reductively* may be understood the Revels, and Drunken Riots common

at

at *Wakes* and *Festivals*, which because of the Wantonness, and Excesses usual at them, all sober Christians will make it a part of Religion, to keep away from. Not but that Innocent Hospitality, as well as Thankfulness to God for the Blessings then commemorated, may be seasonable at such times. And so much for the *Pomps* of the World to be *Renounced* by us.

Secondly, And as the *Pomps*, so you are also to *Renounce the Vanity of this World*. And what that is, will appear in these cases following.

1. When Persons outgo their Ability in Building and Furniture, a piece of Vanity forbid, *Jerem.* 22. 13, 14.

2. When they vainly *affect the uppermost places*, and strive for *precedence*, so contrary to the Commands of our Saviour, *Mark* 12. 38, 39. This Vanity appears when Persons *Affect*, or are *Pleas'd* with *Titles of Respect and Honour* above their Degree and Quality, and desire to be esteem'd by others more Good and Vertuous than they really are in themselves, a temper of Mind so contrary to what was found in their Lord and Master, who, *tho' he was Lord of all, yet came not to be Ministred unto, but to Minister*, Matth. 20. 28. And *who tho' he did no sin, neither was guile found in his Mouth, yet when he was reviled, reviled not again*, 1 Pet. 2. 22, 23. And,

Lastly, This sinful Vanity fit to be *Renounc'd*, does appear in the *Affectation* of *Costly Apparel* and *Ornaments*, when Persons exceed what becomes their Rank and Degree in what they weare, when they are *proud* of their Ornaments, and puffed up like *Herod* when he was *Array'd in*

Royal Apparel, Acts 12. 21. When they *Adorn* themselves to undue Ends and Purposes; Namely to inflame Lust in the Beholders, like her mention'd *Prov.* 7. 10. *Who met Men in the Attire of an Harlot*. And,

Lastly, When they spend too much time, the time they should bestow in the Affairs and Business of their Families, and when they deck themselves at unfitting Seasons, *viz.* when they should be at the Worship of God, whether Publick or Private, which is often almost over before some can part with their Glass. In all these forementioned cases I say, does *Vanity* appear, a *Vanity* which must be Renounc'd by the Disciples of the Humble, and Self-denying Saviour of Mankind.

It is indeed very hard, if not impossible, nicely to fix the precise bounds to Persons in the matter of Apparel, Ornaments and the like; But the truest and safest Rule is *Decency, and that measured according to what is suitable to the Age, Sex, or Quality; always taking the more sober and vertuous for our Pattern in such cases.*

THE

THE XX. LECTURE.

First, That I should Renounce the Devil, and all his Works; the Pomps and Vanity of this wicked World; and all the sinful Lusts of the Flesh.

HAving explain'd to you the full meaning of *Renouncing the Devil, and all his Works*; as also the *Pomps and Vanity of this wicked World*, which are two of those formidable Enemies we are Listed under Christ to encounter, it remains now only to consider. The

Third and *last*, *viz.* the *sinful Lusts of the Flesh*, and that I should shew you in what Sense, and how far we are also bound to *Renounce* them. And thus to know our selves, especially our Natural Imperfections, as this will give us occasion; so it is the most useful part of Knowldge, and for the more full discovery of so important a Subject.

1. I will shew you what is meant by the *Flesh*.

2. what by the *sinful Lusts of the Flesh*.

3. What by All the *sinful Lusts of the Flesh*. And together with each of these I will also declare unto you, in what Sense, and how far we are to *Renounce the Flesh, and All its sinful Lusts*. And, First,

Firſt, *Let us enquire what is meant by the Fleſh, and in what Senſe and how far we are to Renounce the Fleſh.* There is nothing ſo differently expreſt in Sceipture as this is. It is call'd the *Old Man*, the *Firſt Adam*, the *Natural Man*, *Evil Concupiſence*, and laſtly, the *Fleſh.* And thereby is meant,

The whole unregenerate Nature of Man, ſpoil'd as to its Original Frame and Conſtitution, and deſpoil'd of that Image of God, conſiſting in the Perfection, Order, and purity of all his faculties, whereby he was Orginally making towards God his chief End and Happineſs: And it is that Corruption of his Nature and Faculties, whereby he is inordinately bent in all the tendencies of Soul and Body, and all the faculties and powers thereof, towards the Creature. And,

1. *I ſay by the Fleſh is meant the whole unregenerate Nature of Man, Soul and Body*; for even the former is ſaid to be *Fleſhly*, Col. 2. 18. But,

2. Thereby is meant the *whole Man*, not as Created by God, for *God made Man upright* Eccl. 7. 29. but as he is now in a ſtate of Corrupted Nature, that is,

3. *As ſpoil'd in his Original Frame and Conſtitution, as deſpoil'd of the Image of God, and as inordinately tending towards the Creature.*

Now the *Original Frame and Conſtitution of Human Nature* was this, namely the whole Nature of Man was perfect in all its parts, the Underſtanding quick in diſcovering momentous and weighty Truths, the Conſcience faithful in dictating right ways, the Will intirely Obedient to the Directions of Conſcience and Reaſon:

The

The Affections placed upon right and worthy Objects, and both Affections, Lusts and Appetites always under the Power and Government of right Reason. And in the Perfection, Order and Purity of all the Faculties and Powers of Soul and Body, according to this Original Frame and Constitution, did the *Image of God*, in which he was first Created, consist. And so long as he continu'd thus, it is plain the whole Bent and Inclination of the Soul was towards God.

But now in the unregenerate Nature I say, that Excellent Frame and Constitution wherein Man was Originally Created, is miserably broken, the Affections, Lusts and Appetites rebelling against the Reason and Conscience, so that he *sees a Law in his Members warring against Law in his Mind, and bringing him into Captivity to the Law of sin which is in his Members*, Rom. 8. 2, 3. And consequently the Image of God consisting in the Order and good Harmony of the several Faculties, and Powers of Humane Nature is miserably *defac'd*. And *lastly*, the tendency and bent of all the Faculties both of Soul and Body is not towards God, but towards the Creature, for *they who are after the Flesh, do mind the things of the Flesh*, Rom. 8. 5. *and do mind Earthly things*, Phil. 3. 19. And now this being the meaning of the Flesh, it is easie to perceive, that,

1. To Renounce the Flesh, is to be renewed in the whole Frame and Constitution of our Nature, to our former State, and after the Image of God; or as the Apostle words it, *Eph.* 4. 22. 23, 34. *It is to put off concerning our former Conversation, the*

the Old Man, which is corrupt according to the deceitful Luſts, and it is to be Renew'd in the Spirit of our Minds, and to put on the New Man, which according to God, is created in Righteouſneſs, and true Holineſs. Not but that ſo long as we continue in this Mortal State, ſome Relicks of Sin and Corruption will ſtill remain within us; ſo that we cannot become in all reſpects *Perfect*, whilſt on Earth, and have the Image of God *perfectly* reſtor'd. But the *Image of God*, to which we muſt be renew'd in our Regeneration, tho' it cannot attain to that *Perfection of Degrees* in which we had it before; yet it muſt indiſpenſably have the *perfection of Parts*, as Divines do diſtinguiſh; that is, we muſt have an Univerſal Inclination to all that is Holy, Juſt and Good, and an Univerſal Averſion in Body, Mind and Spirit to all Sin; Thus far we muſt Renounce the Fleſh, and *be Conform'd to the Image of his Son*, Rom. 8. 29. And then,

2. We muſt ſo Renounce the Fleſh, as to be *Converted in the whole Bent, and Inclination of the Soul towards God.* This being the true property of the Regenerate Nature to be exalted above all Worldly things, and to be carried out in our Love and Affection towards God. And accordingly the *firſt of all the Commandments*, we are told, is this, *to Love the Lord our God with all our heart, with all our ſouls, and with all our minds. and with all our ſtrength*, Mark 12. 30.

THE

THE XXI. LECTURE.

First, That I should Renounce the Devil, and all his Works; the Pomps and Vanity of this wicked World; **And all the sinful Lusts of the Flesh.**

YOU have seen what is meant by the *Flesh*. I am therefore now,

Secondly, To give you, in like manner, the full meaning and Importance of the *sinful Lusts of the Flesh, and to shew you in what sense, and how far we are to Renounce them.* And as by the *Flesh* is meant the whole unregenerate Nature, Soul as well as Body, in this its corrupt State; so proportionably by the *sinful Lusts of the Flesh*, must be understood all the Faculties and Powers of this corrupted Nature, as well the Faculties of the Soul, the Understanding and Will, as the Bodily Powers, *viz.* the *Affections*, *Lusts*, and *Appetites*. Every Faculty and Power of Soul and Body is properly enough termed a *Lust*, as it craves and desires its Object; and they are all of 'em *sinful Lusts of the Flesh*, just as the whole unregenerate Nature was said to be *Flesh*, that is either,

1. As

1. As thoſe ſeveral Faculties of the Soul do move downwards from God and Heavenly Things, immediately and immoderately towards the Creatures. Or,

2. As the Inferior and Bodily Powers, the Affections, Luſts, and Appetites, do diſorderly Rebel againſt the Superior Faculty of the Underſtanding and Reaſon, and do carry the Will into Slavery to 'em. And as to the Faculties moving downwards,

I. Conſider we the Mind, whoſe proper Appetite is after Knowledge; and this very deſire of Knowledge becomes a *ſinful Luſt of the fleſhly Mind*, and ſuch as muſt be Renounc'd by us, in theſe Caſes following, *Firſt*, When we are deſirous to know things which are either hurtful to be known, as the *Experimental Knowledge* of Evil or Sin, the thing that ruin'd our firſt Parents; or when our Curioſity gives us a ſtrange Itch to know *Hidden things*, ſuch as are not proper for Man to know, as the Decrees of Predeſtination, and the Counſels of God's Will, which are the *Ark* that no Mortal Eye ought to look into, and is forbid, *Deut.29.29. Secondly*, This Appetite of the Mind, the deſire of Knowledge becomes a *ſinful Luſt of the Fleſh*, when Perſons immoderately Study to be exquiſitely skill'd in whatever Arts and Sciences, to the neglect, or contempt of *Divine Knowledge*; whereas the Knowledge of the Chriſtian Religion, and all that concerns our Immortal Happineſs, ought to be much prefer'd to any other; for which reaſon the Apoſtle did ſo earneſtly pray that his *Coloſſians might*

might be fill'd with the Knowledge of the Divine Will in all Wisdom and Spiritual Understanding, and might increase in the Knowledge of God, Col. 1. 9. 10. And *Thirdly*, We must Renounce it as a *sinful and fleshly Lust* of a corrupted and depraved Mind, when out of Pride, Prejudice, and a Contradiction to all sacred Truths, Men set up their own *Carnal Imaginations* and *fleshly Reasonings* against those Spiritual Notions, and those Mysterious Articles of our Faith, which are deliver'd to us in Scripture. Which being so Rebellious a Lust as it is against God, we must *Cast down Imaginations, and every high thing that exalteth it self against the Knowledge of God, and must bring in every thought to the Obedience of Christ*, 2 Cor. 10. 5.

II. And as in the Mind and Understanding, so in the Will, there is that innate Corruption residing in that Faculty, which renders it *Fleshly*, and tending in all its Choices towards the Creature, and so the proper matter of a Christians *Renunciation*. The *Will*, whilst we remain unregenerate, is not *subject to the Law of God, neither indeed can be*, Rom. 8. 7. But in its corrupt State, being always averse to the Directions of God's Laws and right Reason, it perversely chuses those things which please only the Senses, and so becomes in the most proper and immediate sense of the word, a *sinful and fleshly Lust*. But we must bring our selves to that habit of Selfdenial, so as readily to submit to God's Laws, to be govern'd by 'em, and that in the hardest Instances, as did *Abraham* the Father of the Faithful, when God com-

commanded him even to *slay his only Son Isaac*, Gen. 22. 10.

III. The *Affections* in the Carnal Man do sadly degenerate into what may too properly be called the *sinful Lusts of the Flesh*. These Passions and Affections of ours, such as Love and Hatred, are then right as they should be, when 1*st*. we place 'em upon proper Objects; or 2*dly*, when we stere 'em towards the thing we Love, with Desires proportionable to the Good that is in the Object, that is, when the best, and *greatest*, and most *worthy things* are pursu'd with our chiefest and intensest Affections, things of a *middle Nature*, with less eager Passions, and the *Lowest* of all Goods, with the least Desires.

But, 1*st*, These Affections of Love and Hatred, and all the rest, must be utterly *Renounc'd*, and subdu'd, which we shall find our selves to have *misplac'd* upon wrong Objects; that is, instead of Loving, we must utterly Hate and Abhor all Sin, and sinful Pleasures; so the Psalmist *Psal.* 97. 10. *Ye that love the Lord hate Evil.*

2. And we must *Renounce* and subdue our Affections, so far as we find 'em *disproportionate* to the true Worth and Evil that is in those Objects, towards which it is lawful to be well or evilly Affected in *moderate Degrees*; that is, we must not love God, with an Inferior degree of Affection, and worldly Things, with a Superiour; but as God is the Supreme Good in himself, and the Author of all the Good we enjoy; we must therefore love him accordingly

ly with the intenſeſt degrees of Affection; ſo *Matth.* 22. 37. *Thou ſhalt love the Lord thy God with all thy Heart, with all thy Soul, and with all thy Mind.*

III. The laſt of theſe Powers of our corrupted Nature, which are here to be Renounc'd, are our *Luſts and Appetites*, which in a ſtate of unregeneracy are indeed moſt directly and immediately, no other than ſo many *ſinful Luſts of the Fleſh.* And muſt therefore be ſo far renounc'd by us, that *firſt* we muſt not give our Appetites a *looſe* after undue Objects, for Chriſtians muſt reliſh better things than to mak *Proviſion to fulfil the Luſts of the Fleſh*, Rom. 13. 14. Nor, *Secondly*, muſt we Chriſtians gratifie the Cravings of our Appetites in Eating and Drinking to undue Meaſures, but indeed muſt *take great heed to our ſelves, leaſt at any time our Hearts be over-charged with Surfeiting and Drunkenneſs, and ſo that day come upon us unawares*, Luke 21. 34. But eſpecially, *Thirdly*, It behoves Chriſtians to *Renounce* thoſe which are peculiarly call'd the *Luſts of the Fleſh*; whether, 1*ſt*, Luſting after a ſtrange Woman: Or, 2*dly*, after a Man's own Wife in unlawful Meaſures; for *Fornication, and all Uncleanneſs, let it not be once named amongſt you, as becometh Saints; for this know, that no Whoremonger, nor unclean Perſon hath any Inheritance in the Kingdom of Chriſt, and of God*, Eph. 5. 3, 5. And thus I have fully conſider'd thoſe ſeveral Faculties and Powers both of Soul and Body, as they become ſo many ſinful Luſts of the Fleſh, by moving downwards from God and

Heavenly things, immoderately towards the Creature.

Secondly, And now I am to conſider the Lower Faculties, *viz.* the Affections, Luſts, and Appetites, as ſo many ſinful Luſts of the Fleſh, under another Notion, and as they do diſorderly Rebel againſt the Superior Faculties of the Underſtanding and Reaſon, and do carry the Will into Slavery to 'em. And theſe we are to Renounce by ſubduing 'em to the Government of Religion and Reaſon; by which means we ſhall reduce Man in ſome meaſure to his Primitive State of Innocence and Integrity, which is the great deſign of Chriſtianity. We muſt ſubdue, I ſay, the Fleſh, with all its Luſts and Appetites, its Paſſions and Affections, all our fond and fooliſh Imaginations, and falſe Prejudices, to the Power and Conduct of right Reaſon, Enlighten'd by the Word and Spirit of God, remembring that *We are Debtors, not to the Fleſh, to live after the Fleſh; for if we live after the Fleſh we ſhall die, but if we through the Spirit do mortifie the Deeds of the Body we ſhall live*, Rom. 8. 12, 13. which brings me to the

Laſt particular propos'd to be explain'd, and that is to ſhew you, *What is meant by Renouncing* All *the ſinful Luſts of the Fleſh, and in what ſenſe, and how far we muſt Renounce 'em* All. And in a word, by Renouncing All *the ſinful Luſts of the Fleſh*, can be underſtood no leſs, than that we muſt Indulge no part, nor Faculty of our corrupt Nature in the Tranſgreſſion of any of God's Commands. There muſt

must be no *Fleshly Lust* suffer'd to reign in us, for *the Wrath of God is revealed from Heaven against* All *ungodliness, and unrighteousness of Men*, Rom. 1. 18. And particularly, our care and business must be to oppose *Lusts of Temper and Constitution*, which *Matth.* 5. 29, 30. is called *a cutting off the Right-hand, and a plucking out the Right-Eye*; which because it is an hard Doctrine to Carnal Men, the necessity of it is much endeavour'd to be evaded and shifted off by perverting the meaning of the Word of God.

And so I have at length throughly explain'd to you this important Subject of *Renouncing the Devil, the World, and the Flesh.* And from what has been said upon it, it does appear, that as the State you have Listed your selves in in your Baptism is a *State of Warfare*; so now you have in some competent Measure been instructed how you may conquer and subdue all your Spiritual Enemies; or as your Catechism expresses it, how you may **Renounce the Devil, and all his Works; the Pomps and Vanity of this wicked World; and all the sinful Lusts of the Flesh.**

THE XXII. LECTURE.

Secondly, That I should Believe all the Articles of the Christian Faith.

HAving explain'd to you the first of those Conditions requir'd on our parts in the Covenant of Grace, *viz.* That we should *Renounce the Devil*, &c. I come now in like manner to explain to you the

Second, Which is that *we believe all the Articles of the Christian Faith.* In commenting upon which words,

I. I will declare to you what is meant by **Articles.**
II. Wat it is to **Believe** them, and then
III. That we must believe them **All.** And,

First, I am to declare to you something in general concerning the Nature of these *Articles*, or Christian Truths, which are to be *Believ'd.* The whole Bible, both Old and New Testament, is the Object of a Christians Faith, because *All Scripture is given by Inspiration of God*, 2 Tim. 3. 16. But there being some Truths Revealed in Holy Writ, of greater Importance and *Concernment* to us than others, because they do

do more immediately, and directly tend to give us due and worthy Apprehenſions of God, and to Inſtruct us in the only ſure Method of Salvation, by *Jeſus Chriſt*; and becauſe they are the ſtrongeſt Motives to a Holy Life; for theſe Reaſons theſe Truths are peculiarly call'd the *Articles of our Chriſtian Faith*, and muſt therefore be more peculiarly and explicitely believ'd by us. And what thoſe Articles are, you have ſumm'd up out of the Scriptures, and given you in that *Form of ſound Words* which we call the *Creed*.

Secondly, And now I am to ſhew you, *what it is to Believe thoſe Articles*, ſo as to make you capable of Life and Happineſs. And you muſt be ſo throughly and firmly perſwaded of their undoubted Truth, as to be accordingly Influenc'd by the Belief thereof, to the practice of Good Works, and then to betake your ſelves to Jeſus Chriſt to Intercede with his Father for his Gracious Acceptance of the Good that is in you.

1. I ſay, *your* Belief of theſe Articles muſt be *Operative* and *Practical*; it muſt be ſuch a Faith as does move and Influence you to Good Works, or *that worketh by Love*, Gal. 5. 6.

Such was the Faith of *Abraham*, who by his Belief in God was excited to the higheſt, and the hardeſt Act of Obedience that was poſſible to be perform'd, for *Heb.* 11. 17, 18. we read, that *by Faith Abraham when he was Tryed, Offered up Iſaac, and he that received the Promiſes offered up his only Son*, and he a Son too in whom God had promis'd him great Bleſſings; and

yet, at God's Command, he readily Obey'd, believing however, that God would be as good as his Promiſe to him, tho' it was by raiſing him again from the dead.

And indeed, *Faith* is always an Operative and Active Principle, whenever the Things *Believ'd* are of great Importance, or *Concernment* to us. And ſuch it is certain the *Articles of our Chriſtian Faith* are, they being all of 'em ſo many Motives, and thoſe the moſt powerful in the World, to ſtir us up to a diligent Reformation of our Hearts and Lives. *Every one that hath this Hope*, or Faith in God, *Purifieth himſelf, even as God is pure*, 1 John 3. 3.

2. The Belief of the *Articles of our Chriſtian Faith*, muſt be ſuch, as withal cauſes us to betake our ſelves to Jeſus Chriſt, to intercede with God the Father, for the acceptance of our Good Works; for *God hath ſet forth his Son to be a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins, that are paſt, through the Forbearance of God*, Rom. 3. 25.

Laſtly, And now I am to ſhew you, what it is to *Believe* **All** *the Articles of our Chriſtian Faith.* And,

1. To Believe them **All**, does import, that we muſt aſſent with an undoubted Perſwaſion of *their* Truth, and Divine Authority, *to* **All**, and every one of thoſe Great Articles of Chriſtianity, contained in the *Apoſtles Creed*, that *Form of Doctrine which was deliver'd to the Chriſtians*, Rom. 6. 17. And,

2. To

2. To Believe them **All**, is also to be fully perswaded of **All**, and every one of those single Truths contain'd in each of those Articles. And an Heretick may be so by Believing only one of those Sacred Truths which are contained in an Article, if so be there are any more of great Consequence to be Believ'd therein: Thus, for Instance, To Believe that **Jesus Christ was Crucifi'd, Dead, and Buried**, does import, both that he dy'd a Sacrifice for the Atonement of our Sins, according to that of St. *Pet.* 1 Pet. 3. 18. *Christ once suffered for Sins, the just for the unjust*; And it does also imply, that he dy'd to draw us off from Sin, and to purchase Mercy for us on condition of our sincere Obedience. For *he himself bare our Sins in his own Body on the Tree, that we being dead unto Sin, should live unto Righteousness*, 1 Pet. 2. 24. And now the *Antinomian* does *Fundamentally Err in the Faith* for Believing the First without the Second; and the *Socinian* for Believing the Second without the First; so that to Believe **All** *the Articles of the Christian Faith*, the second of those Conditions requir'd of us in the *Covenant of Grace*, does imply not only that we are to Believe every one of those Articles, but every Divine Truth contained in each.

THE XXIII. *LECTURE.*

Thirdly, That I should Obey God's Holy Will and Commandments, and walk in the same all the days of my Life.

THis is the Third of those Conditions requir'd on our side in our Baptismal Covenant. And that I may fully, and to the best purpose, explain this to you, I will,

First, *Lay before you what it is to Obey God's Holy Will and Commandments*; or how far you must be Obedient to the Holy Will and Commandments of God, as ever you will hope to obtain Salvation, or to be Inheritors of the Kingdom of Heaven.

Secondly, *I will shew you what it is to walk in the same all the Days of your Life*; or how long you must persevere in such Obedience. And this you must to the end of your Lives.

Thirdly, *I will clear the Doctrine of Evangelical Obedience, as so stated, from those Doubts that may be raised against it.* And,

I. As to the Nature and Measures of Christian Obedience, *It is a sincere and entire Obedience to all the Laws of the Gospel. Sincere* it must be, by being a true and undissembl'd Ser-

vice

vice of God, opposite to all Hypocrisie, or a false and feigned pretence of Obeying him, when in reality we only serve our own selves, or our own Lusts and Interests. *Entire* it must be, by being the Obedience of the *whole Man*, to the *whole Will of God*, and that *at all Times*; with this abatement of Rigour, that all our unwilling and involuntary Failings, which, through Ignorance or Frailty we commit, shall upon our Prayers to God, be forgiven us; and even our wilful Transgressions, when we repent of, and forsake 'em, through the Mediation of Christ, and the Grace of the Gospel, shall not be imputed to our Condemnation. And,

1. Our *Obedience to all the Laws of the Gospel must be sincere*, by being a true and undissembl'd Service of God, opposite to all Hypocrisie, or a false and feigned pretence of Obeying him, when in reality we only serve our own selves. The Lord thy God requires of thee to *Love*, that is, to serve him, *With all thy Heart, and with all thy Soul*, Matth. 22. 37. which shews, that God accepts not of a heartless Service, nor accounts himself Obey'd by what was never intended for him.

Not that God does forbid us intending in some measure our own Advantage in the Performance of his Commands; for the greatest Saints we read of, had *a respect to the Recompence of Reward*, Heb. 11. 26. But,

1. That Man's Obedience is *Insincere*, who, together with his Intention of serving God, joins another Intention of serving Sin, as those

who

who made long Prayers, the better to enable 'em under that ſanctify'd Diſguiſe, *to devour Widows Houſes*, Mark 12. 40. And,

2. When a Perſon ſhall deſign ſome Temporal Ends in his Vertuous Practices, as much, or more than he intends God's Service; for, in reſpect of our Love to God, we muſt even *hate Father and Mother, and Wife and Children*, the deareſt Intereſts and Concerns we have in this World, *Luke* 14. 26.

2. Evangelical Obedience muſt be *Entire*, that is, *Firſt*, The Obedience of the *whole Man*. *Secondly*, To the *whole Law*. And, *Thirdly*, *Perform'd at all Times*. And,

Firſt, It muſt be the Obedience of the *whole Man*. Thus our Saviour ſtates the meaſures of it, *Luke* 10. 27. *Thou ſhalt Love the Lord thy God, with all thine Heart*, or Will, *with all thy Soul*, or Affections, *with all thy Strength*, or Bodily Powers, *and with all thy Mind*, or Underſtanding. And, 1*ſt*, we muſt Love or Serve him *with all our Mind*, or Underſtanding, that is, all the Thoughts and Imaginations, all the Contrivances and Counſels of our Hearts muſt be govern'd by, and kept in Obedience to the Laws of the Goſpel, or we muſt *bring into Captivity every thought to the Obedience of Chriſt*, 2 Cor. 10. 5. And as with all our Minds, ſo 2*dly*, *With all our Wills*: For the Choice, as well as the Practice of our Duty, is neceſſary to render it acceptable with God; for Inſtance, *whoſoever looketh on a Woman, to Luſt after her, hath committed Adultery with her in his Heart*, Matth. 5. 28. So that a wicked Will

is

is in God's ſight, as well Criminal, as a wicked Act. 3*dly*, As we will render our Obedience that of the *whole Man*, and thereby acceptable to God, we muſt regulate our Souls and Affections, conforming them wholly to what God Commands. No Man, ſays our Saviour, *Matth.* 6. 24. *Can ſerve two Maſters, for if he loves the one, he will Hate the other.* By this he lets us know, that our Love and Obedience muſt go together. And, *Laſtly*, *We muſt obey God with all our Strength*, or bodily Powers; and it is not a meer Approbation, and Love to the Ways of God will be enough. *Little Children*, ſaith St. *John*, 1 *Ep.* 3. 7. *Let no Man deceive you, he that doth Righteouſneſs is Righteous*, that is, you muſt not be flatter'd by your ſelves, nor others, as if any thing leſs than doing and acting Vertuouſly, will be accepted by God.

This is the diſtaſtful part in Obedience, and therefore many would build their Hopes upon cheaper Services; as that God would accept of the Will for the Deed, and the like. But whatever Men think in their Minds, or deſire in their Hearts, or profeſs in their Words to the contrary, if for all that they continue to commit Sin in their Actions, Chriſt has told them plainly, that he will pronounce (when he comes to ſit as Judge) *depart from me, ye that work Iniquity*, Matth. 7. 23.

Secondly, To render our Obedience *Entire*, it muſt be an Obedience to the *whole Law*. We muſt not think we may pick and chuſe in the matter of Duty; for if we Obey not all, we

are

are not right in any; for *he who breaks the leaſt*, or allows himſelf in the breach of the leaſt *of God's Commandments, ſhall be called leaſt in the Kingdom of Heaven*, Matth. 5. 19. that is, none at all. Thus *we muſt Obey All God's Holy Will and Commandments*, which brings me to the

Third thing neceſſary to render it *Entire*, and that is this, that *our Obedience muſt be perform'd at all times.* And this is co-incident with the

II. General Propos'd, which was to ſhew you, *What it is to walk in the ſame all the days of our Life.* And the meaning of theſe words is, thatwe muſt continue in ſuch a *ſincere* and *entire* Obedience, even to the end of our Lives. We muſt not think to pleaſe God by being Obedient by fits, or by ſerving him only at ſuch times as we are in Humour, aud have no Temptation to the contrary: But our Service muſt be *uniform*: We muſt Obey him in all things, and wilfully tranſgreſs in none. *For if, after Men have once eſcaped the Pollution of the World, through the Knowledge of Chriſt, they are again entangl'd therein, and overcome, then is the latter end worſe with them than the beginning*, 2 *Pet.* 2. 20. And, *He that endureth to the end ſhall be ſaved*, ſays our Saviour, *Matth.* 10. 22.

III. And now I am to clear the Doctrine of *Evangelical Obedience*, as thus ſtated, from thoſe Doubts that may be raiſed againſt it. And it will be objected, that if ſo *ſincere*, *entire*, and uniform an Obedience as has been ſaid, be requir'd at the hands of Chriſtians, there appears no difference between it and that *perfect Obedience*

dience requir'd of Man in his *State of Innocence*, as also that *Legal Obedience* requir'd under the *Covenant of Works.*

And negatively this difference is not so great, but that our *wilful* and *chosen Sins*, committed against Knowledge and Conscience, will still put a bar to our Salvation, even under the Covenant of Grace; for if *he that despised Moses Law, died without Mercy, of how much sorer Punishment suppose ye, shall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant an unholy thing, and hath done despight to the Spirit of Grace*, which they do, who sin wilfully, *Heb.* 10. 28, 29. So that the difference between the Law and the Gospel is not such, and so wide, as that wilful Sins shall be now unpunish'd. But yet the difference is very great and comfortable; and it is this;

First, That as to our *unchosen and involuntary* Sins, which, thro' the weakness and frailty of our Nature, we cannot avoid; and therefore by Ignorance, and for want of Consideration, we have committed; such Sins as these, I say, through the Mediation of Christ, shall now, under the Covenant of Grace, be graciously passed by; so that those who have *sincerely* and *entirely*, in the sense as has been deliver'd, obey'd the Laws of the Gospel, shall not be called to an account for such. For Christ who is our *High-Priest*, *will have Compassion of the Ignorant, and of them that are out of the way*, Heb. 5. 2. And this is the first great difference between the *First Covenant* made with *Adam*, where-

wherein the leaſt Sin was unpardonable, and this ſecond *Covenant of Grace*, wherein through the Mediation of Chriſt, all our *unwilling* and *involuntary* Infirmities, ſhall be graciouſly paſſed by.

The *Second* great difference is, that even our wilful, and more heinous Sins, when by our Repentance we bewail and forſake 'em, and take better Care to avoid 'em for the future; they alſo, through the Mediation of Chriſt, according to the Terms he has obtained for us in the *Covenant of Grace*, ſhall be forgiven us, and ſhall not prejudice, or hinder our being *Inheritors of the Kingdom of Heaven.*

Among the *Jews*, according to the ſtrictneſs of *Moſes*'s Law, the Puniſhment took place upon the firſt wilful Breach, *He that deſpiſed Moſes Law*, ſaith the Apoſtle, if it were in an Inſtance where the Law threatn'd Death, *died without Mercy*, Heb. 10. 28. But our Saviour came into the World to abrogate, as well the Rigour of *Moſes*'s Law, as of the firſt Covenant, and to preach up an univerſal Pardon upon Repentance. And ſo much is Remiſſion of Sins upon Repentance the great Doctrine of the Goſpel, that our Saviour both began his Preaching with it, *Repent, for the Kingdom of Heaven is at hand*, Matth. 4. 17. And when he left the World, he commanded his Apoſtles, that *Repentance and Remiſſion of Sins ſhould be Preached in his Name to all Nations*, Luke 24. 47.

THE

THE XXIV. *LECTURE.*

And I heartily thank our heavenly Father, that he hath called me to this state of Salvation, through Jesus Christ our Saviour.

IN order to a full Explication of all that pertains to the Nature of the Covenant of Grace, having already, in the first place, given you an account of the Terms and Conditions of it, both on God's part, and on ours; both what it is to be a *Member of Christ*, *a Child of God*, and *an Inheritor of the Kingdom of Heaven*, which are the Mercies and Favours made over to us on God's part: And what it is to *Renounce the World*, *the Flesh and the Devil*; *to Believe in God*, *and Obey him*, which are the Conditions to be perfohm'd on ours: My next work must be (and then I shall have Instructed you in all that pertains to the Nature and Substance of this gracious Covenant) to shew you

II. *What a happy* **State of Salvation** *this is, to be in such a Covenant with God.*

III. *To declare to you by whose Mediation we obtain'd it.* **It was through Jesus Christ our Saviour.**

IV.

IV. *I am to represent to you by whom we were called into it.* It was **our Heavenly Father who hath called us to this State of Salvation.** And then,

V. And *Lastly, I am to make you sensible, what Infinite Thanks we do owe unto God for* **Calling** *us into this State of Salvation.* All which Points we have taught us in these words, **And I thank God our Heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour.** To proceed then, in order to a more compleat understanding of the whole Nature of the Covenant of Grace, whose Terms and Conditions I have before explain'd.

II. I shall now represent to you, how this Covenant of Grace does restore us to a **State of Salvation.** *Salvation* does import a deliverance from Danger and Misery, and a *State of Salvation* does import the being put into a Condition of Safety where one may be safe and secure if he pleases. And if it be ask'd how we came into a State of Misery before? It was through the Rebellion of our First-Parents, whereupon, they, and all their Posterity were expell'd Paradice, and Condemn'd to dye, *Gen.* 3. And had the first Covenant remain'd *uncancel'd*, we could have never escap'd. But when we were in this desperate and undone Condition, then was God of his Infinite Goodness, graciously pleas'd to *Cancel the first Covenant, nailing it to the Cross of Christ*, Col. 2. 14. And he was pleas'd to grant unto us, and to establish with us a Second, by way of Remedy again

against the Rigour, and Extremity of the first; wherein God Almighty, as it were, descending from his Majesty and Glory, does oblige himself to make good to such, as shall enter into it, and continue faithful therein, those inestimable favours and benefits before-mentioned, and which I have already explain'd, and prov'd unto you. And now,

III. *It will be infinitely worth our while to enquire by whose Mediation we obtain'd such a Covenant of Grace, and were restor'd thereby into a State of Salvation.* And it was through Jesus Christ our Saviour. For such was the Goodness of the Son of God, that when it was necessary that Satisfaction should be made to Divine Justice, then did Christ Jesus *give himself a Ransom for all*, 1 Tim. 2. 6. And because we must continue still in a miserable State and Condition, whilst under the rigour of the first Covenant, that required a Perfect, Exact, Unsinning Obedience, which we in our *Fallen State* could not be able to perform, he moreover became a *Mediator of a better Covenant, which was established upon better Promises*, Heb. 8. 6. So that through the Mediation of Jesus Christ our Saviour, you see it is, that we have been called to this State of Salvation.

IV. *And now let us enquire, by whom we have been Called to this State of Salvation.* And it was our Heavenly Father who hath Called us to this State of Salvation through Jesus Christ our Saviour, that is, the same Heavenly Father who granted us, and the same Jesus Christ who purchas'd this *State of Salvation* for us, have al-

so most mercifully call'd us to it. Our Heavenly Father was much concern'd to have us call'd into it, as appears from the earnest manner of St. *John*'s Expression, *And we have seen, and do testifie that the Father hath sent the Son to be the Saviour of the World*, John 4. 14. And the Son was no less vigorous in it, *It was his meat to do the Will of God that sent him, and to finish his work*, John 4. 34.

And how did he graciously woo and importune his own Foolish, Rebellious Subjects to come into this State, and to accept the Terms of Salvation. *O Jerusalem, Jerusalem, how often would I have gathered thee as a Hen gathereth her Chickens under her wings*, Matth. 23. 37. And that no means might be wanting to the end of the World, to Reduce the Rebellious, and miserable Race of Men to a State of Happiness; *As the Father sent him, so he sent* Apostles upon the same gracious Message, *John* 20. 21. And *having all Power given unto him in Heaven and Earth*, he Commissioned those Apostles *to go and teach all Nations, Baptizing 'em in the Name of the Father, the Son, and the Holy Ghost; and teaching them to observe all things whatsoever he had commanded them*, promising *to be with 'em* in the carrying on this Great, and Blessed work, of bringing Mankind home to God, *even to the end of the World*, Matth. 28. 18, 19, 20. And now,

V. And lastly, *What infinite reason have we heartily to thank Almighty God our Heavenly Father, that he hath called us to this State of Salvation through Jesus Christ our Saviour.* This is the last thing to be spoke to in the Explication of these words.

words. And indeed it is a matter which infinitely deserves the deepest sense of Gratitude, and the utmost acknowledgments of the Divine Goodness upon two accounts.

First, Because of the extraordinary advantage it is, to have God in Covenant with us; for God condescending by Covenant, to engage himself to make good to us the Benefits contained in it, this gives us all possible assurance of these Blessings: And upon that assurance the strongest Consolations and Comforts also, to chear us in going through the difficulties we shall meet with in our Christian Warfare. Thus the Apostle, *Heb.* 6. 17, 18, 19, 20, *God willing more abundantly to shew unto the Heirs of Promise the immutability of his Counsel, confirmed it by an Oath*, or Covenant, *that by two immutable things, in which it was impossible for God to lye, we might have strong Consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an Anchor of the Soul both sure and stedfast, and which entereth into that within the Veil, whither the Fore-runner is for us entered, even Jesus.*

Secondly, And being call'd into Covenant, and having all God's Mercies thereby secured to us: This is a singular Happiness, when so many Millions of his Creatures, both Angels and Men, do want this favour.

As to the *Fallen Angels*, the Covenant of Grace was a favour never afforded by God to any of them, for Christ, *that he might deliver them who all their life-time were subject to Bondage, verily took not on him the Nature of Angels, but*

took upon him the Seed of Abraham, Heb. 2. 15, 16.

And as to *Men*; alas! There are many Nations now in the World, who have not yet enjoy'd so infinite a Blessing, as this happy *Call into a State of Salvation*, who have not yet heard of a Saviour, nor the good tidings of the Gospel, or Covenant of Grace. *But now in Jesus Christ, ye who sometimes were afar off, are made nigh by the Blood of Jesus, who is our peace: And are no more Strangers, and Foreigners, but Fellow-Citizens with the Saints, and of the Houshold of God*, Eph. 2. 13, 14, 19.

THE

XXV. LECTURE.

In my Baptism wherein I was made.

I Have now given you as brief an Account, as I could, of the whole Nature, Terms and Conditions of the Covenant of Grace. *And now I am to treat upon the Sacrament, or Solemnity, by which you entered into it*, for the delaring whereof and the full Explication of these words; **In my Baptism wherein I was made**, it will be requisite that I should in some measure, so far as it relates to the Sealing of the Covenant of Grace, open unto you the Nature, and end of Baptism.

And

And it is an outward Rite, or Ceremony of our Saviours own Appointment, for the Solemn admitting of Persons into the Covenant of Grace; Instituted by Christ for the better Confirmation, and Assurance of its Terms; the Promises on God's part, and the Conditions on ours, it being thus mutually seal'd to, betwixt God and us.

First, *Baptism*, I say, *is an Outward Rite, or Ceremony of our Saviours own Appointment, for the Solemn admitting of Persons into the Covenant of Grace.* To understand which, you must consider that to have some Outward Rites and Solemnities in Religion, is agreeable to the Frame and Constitution of Humane Nature, as being most apt to Receive Impressions from sensible things. And this especially is requisite in the Admission of Persons into Religious Societies by Covenants.

The *Israelites* it is well known, they were entered into the Covenant God made with them by *Circumcision*, Gen. 17. 13. And that they were by Baptism, at leastwise during their sojourning in the Wilderness, is testified by St. *Paul*, 1 Cor. 10. 2. *They were all Baptized into Moses*, or Initiated into the Religion of *Moses*, *in the Cloud and in the Sea.* And as to the Heathens, they were Initiated into their Superstitions by *Purgations*, or washings.

And now agreeably to both, the Rite or Ceremony whereby our Saviour Appointed, that we should be *Initiated* into the Covenant of Grace, or the Christian Religion, was Baptism, or *washing*, which no doubt he chose as what would be acceptable to both Parties; but especially, as more significative of Christian Purity.

And so indispensably necessary to our Admission into the Church he has made Baptism, that it is expressly and positively told *Nicodemus*, John 3. 5. *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.* And that no pretences of being Baptized by the Spirit, may be thought enough, to render *Water-Baptism* unnecessary, St. *Peter* Commanded, even those who had actually, and really *received the Holy Ghost, as well as himself, to be Baptized in the Name of the Lord*, Acts 10. 44, 47.

Secondly, Baptism *was Instituted for the better Confirmation, and Insurance of its Terms, the Promises on Gods part, and the Conditions on ours, it being thus mutually, and interobangeably, as it were, sealed to betwixt God and us.* There are two Parties, concern'd in *Baptism*, the Minister who is God's *Ambassador*, or *Agent*, 2 Cor. 5. 20. and the Person Baptized. And the Ministers receiving into the Church by the Ceremony of Baptism, is a Sealing to the Promises on God's part, as the others presenting himself to Baptism, is putting, as it were, his Seal to the Counter part of the Covenant.

And as it gives wonderful Assurance of mutual Performances to enter solemnly into Covenant together; so that which is especially to be considered in this case, is this; that the Mercies on God's part are so infinitely above the meer *Merit* of our Performances, that we could by no means pretend to such favours, upon all that we can possibly do in the Service of God; but now after that God has solemnly Covenanted upon our *Repentance*, *Faith*, and *Sincere Obedience*,

to

to forgive us our sins, and to *reward us with Eternal Life*; we have a *Legal Right and Title* to those unspeakable Benefits conferr'd upon us. *He will be Just to forgive us our sins*, 1 John I. 9. And *we shall have a Right to the Tree of Life*, Rev. 22. 14.

THE XXVI. *LECTURE.*

Dost thou not think that thou art bound to Believe, and to do as they have Promised for thee? Yes verily.

HAving spoke to the *Sacrament*, or *Solemnity* whereby we entered into Covenant, expresst in these words, **In my Baptism**, I come now to shew you *The great Obligation which lies upon us to perform this our Covenant with him.* And if we take the Question and Answer both together, they do plainly import this Doctrine, *viz.*

The vast Obligations which lie upon us from the Mercies of the Covenant, especially from our Vow in Baptism, faithfully and conscientiously to discharge our Covenant with God. And to begin with the Mercies,

1. If we consider our selves as *Members of Christ*, or Members of the Christian Church, why there cannot be an Argument of greater

force to keep us tight, in a Regular, Orderly Converſation, than that one Conſideration ſhould be. For why? The Church of Chriſt are a ſelected, ſeparated Body of Men, who are Conſecrated, as it were, to God's Service, and are Called, and choſen out of the World to live another ſort of life than what the World is accuſtomed to. *Ye are a choſen Generation, a peculiar People, that ye ſhould ſhew forth the Praiſes of him who hath called you out of darkneſs into his marvellous Light.* Wherefore *dearly beloved, I beſeech you, as Strangers and Pilgrims, abſtain from Fleſhly Luſts, which war againſt the Soul, having your Converſation honeſt amongſt the Gentiles, that by your good Works, which they ſhall behold, they may glorifie God in the day of Viſitation*, 1 Pet. 2. 9, 11, 12.

And to purchaſe ſuch a Body, as ſhall more peculiarly, and zealouſly ſerve God, was the deſign of our Saviours coming amongſt us. Thus *Tit.* 2. 14. it is ſaid, *That he gave himſelf for us, that he might Redeem us from all Iniquity, and purifie to himſelf a peculiar People Zealous of good Works.* And accordingly he does enjoyn us to *let our Light ſo ſhine before Men, that they might ſee our good Works, and Glorifie our Father which is in Heaven*, Matth. 5. 16.

Secondly, Nor is the Conſideration of our being *Children of God*, leſs fruitful of good Arguments, ſhewing us thoſe vaſt Obligations lying upon us faithfully, and Conſcientiouſly to diſcharge our Covenant with him. For why? Children are bound to the ſtricteſt Obedience to their Parents, as owing to them their very Being.

ing. But *Children of God*, as owing both their Being, and well-being. *A Son honoureth his Father, and a Servant his Master; if I then be a Father, where is mine honour? And if I be a Master, where is my fear?* Mal. 1. 6. And therefore does St. *Peter* upon this very score of being *Children* of God, most earnestly exhort us to a *Renunciation of this World*, and our filthy Lusts, and to a faithful, and careful discharge of our Duty to God our Father. As Obedient Children, says he, *Not fashioning your selves according to the former Lusts in your Ignorance, but as he which hath called you is holy, so be ye holy in all manner of Conversation*, 1 Pet. 1. 14, 15.

Thirdly, *As Inheritors of the Kingdom of Heaven* we are infinitely concern'd to behave our selves most Soberly, Regularly and Dutifully, for if the Heir of a Temporal Inheritance will be so careful to please that Parent from whom he expects a great Estate, but yet so, that he shall certainly be disinherited, if he prove undutiful: How much a greater Motive must it be to a Regular Conversation, to have an *Eternal weight of Glory*, an *Inheritance laid up in Heaven*, *a Crown of Life*, infallibly ensur'd to those, who shall *be faithful unto Death*. This sure is enough to encourage us in well-doing, and to preserve us safe and innocent, as it has done thousands before us, amongst all the Persecutions of Evil Men on the one hand, or the Allurements of the World on the other, withdrawing us, or frighting us into sin. So that in the strength of the hopes of such an Inheritance; we may be prevail'd upon, faithfully and con-

conſcientiouſly to diſcharge this Covenant with our God. But,

Fourthly and *laſtly*, That Obligation upon us faithfully to diſcharge our Covenant, which ought here particularly to be conſidered, is that Promiſe, and Vow made for us in our Baptiſm, that we ſhould do ſo. *Doſt not thou think that thou art bound to Believe, and to do as they have promiſed for thee?* And it is anſwer'd, *Yes verily.*

Now a *Vow* is defin'd to be a *Solemn Promiſe made unto God, whereby we do in a peculiar manner engage our ſelves unto him, to the performance of ſomething.* And tho' to do the thing which is Vowed to be done, were left at liberty before, yet after the Vow, as appears in the Caſe of *Ananias* and *Saphira*, Acts 5. 1, 2, 3, 4, 5. It is a provoking ſin to rob God of what has been once devoted to him. And God's anger is moſt commonly obſervable, and very ſignal upon ſuch occaſions.

But when that which is Vowed, as here in our Baptiſm, is no other than what by the very Law of Nature we are antecedently obliged to, as to Renounce God's Enemies, and to adhear cloſely to him in a dutiful Obſervance of his Commands; to violate ſuch a Vow as this, muſt be much more provoking to him.

In ſhort, a *Vow* is much of the ſame Nature with an *Oath*, and therefore to violate it, is *Perjury*, a ſin which does more certainly draw down Vengeance from God than any other. And as you would not put an affront upon the Divine Majeſty, having been devoted to God, take care you withdraw not your ſelves from his

Service,

Service, but as the Wise Man cautions, *Eccl.* 5. 5. *Pay that which thou hast vowed*, and say resolutely with Holy *David*, Psal. 119. 106. *I have sworn, and I will perform it, that I will keep thy Righteous Judgments.*

THE XXVII. *EJECTVRE.*

And by God's help so I will. And I pray unto God to give me his Grace, that I may continue in the same unto my Lives end.

HAving fully declar'd unto you the Nature, and Terms of the Covenant of Grace, the Sacrament or Solemnity whereby we entered into it; and the Obligations upon us to discharge the same; I come now to the Means of performing it included in these words: And they are,

I. A *firm Resolution*, the importance of So I will.

II. *The Help and Assistance of God*; And by God's help so I will. And,

III. *Prayer for Divine Assistance. And* I pray unto God to give me his Grace that I may continue in the same unto my Lives end.

And

And *First*, that you may see the Power of *Holy and Christian Resolution* (leaving the two latter points to be also fully treated upon in their proper place) I will shew you,

1. *Wherein Christian Resolution does consist.*

2. *How much the forming of a strong Resolution will conduce to the performance of your Covenant.* And,

First, As to the Nature of Christian Resolution; it is a Peremptory, but Rational Determination of the Will to a vigorous and speedy Execution of those Vows and Promises made in Baptism, notwithstanding all Temptations to the contrary; And this publickly, and solemnly declar'd.

The Resolv'd Christian does not Hesitate and Doubt, or *Halt betwixt God and Baal*, with the unresolv'd Jews, 1 *Kings* 18. 21. but is *determin'd* to adhear to God. And in this Determination of his, he is *fixt and peremptory*, not fickle and unconstant, like some who are sinning and then repenting; and yet after they have been in their Penitentials, are again sinning.

And Christian Resolution is a *Rational Determination of the Will*: That is, it is not an Obstinacy and Stubbornness without, or contrary to Reason; but upon a due weighing the dangers and difficulties of the one side, not to be compar'd with the Infinite Rewards on the other, it is a fixt Choice of induring, even the greatest difficulties in prospect of such mighty Rewards, as the wisest course to be taken. And the Resolute Disciple of Christ does not weakly and faintly wish he could, but determines actually to proceed to a vigorours Execution of his

his Vows and Promises; and that *speedily* too, like *David* who having *thought upon his ways made haste, and delayed not to keep God's Commands*, Psal. 119. 60. Nor does he make exceptions of some particular Lusts, of some darling sins, but resolves to mortifie his most beloved Lusts; and to encounter the roughest Assaults of all his Spiritual Enemies, being perswaded with St. *Paul*, that *neither life, nor death shall separate him from the love of God*, Rom. 8. 38, 39.

Lastly, And the sincere Christian, to compleat his Resolution, will *Publickly*, and *Solemnly* protest it to all the World, that it is the full determination of his Heart to adhear faithfully to God against all his Enemies, the World, the Flesh and the Devil. *Publickly* and *Declaratively* he will do thus when sinners are most impudent and publick in declaring their own Impieties. And *Solemnly* he will make these his Resolutions before the Bishop, and the Congregation at his Confirmation, and by pronouncing then that he will perform in his own Person, the Vows made by his God-fathers and God-mothers in his behalf at Baptism.

Secondly, And now I am to shew you, how much the forming of such a *Resolution*, as you have seen, will conduce to the Performance of your Baptismal Covenant.

And 1st, it will go a great way towards it to be *Determin'd in your Will*, and fixt in your Purposes; the having a Will and Mind to a thing, being that which will put a Person on to do any thing towards the attaining it. As we daily see those who are *Resolv'd to be Rich*,

spare

ſpare no Pains, nor Care, and ſtick at no dangers that they may compaſs their beloved Mammon. And indeed, Reſolution is neceſſary towards the gaining of any Point where there is danger and difficulty in the way.

But eſpecially, it is highly neceſſary to be very Reſolute in oppoſing the Temptations of Satan, *whom to Reſiſt* you muſt be *ſtedfaſt in the Faith*, 1 *Pet.* 5. 9. He will try all Methods, not only by ſubtilty, but by force to engage you in ſin, and therefore you muſt *Put on the whole Armour of God, that ye may be able to ſtand in the Evil Day, and having done all to ſtand*, that is, all will be little enough to enable you to ſtand, but *ſtand* therefore you muſt; *having your Loyns girt*, ſays the Apoſtle, *Eph.* 6. 13, 14. which words do expreſs the utmoſt Reſolution as neceſſary to defeat him. And that will do, for when he finds a Chriſtian is *Reſolv'd*, he then leaves him to the Conduct of God's Holy Spirit.

And the ſame Reſolution is alſo neceſſary to overcome the *Luſts of the Fleſh*, which are boiſterous Enemies, and you muſt, out of hand, *cut them off*, *and pluck them out*, Matth. 5. 29. for elſe whilſt you Parley with 'em, they will ſlide into your Hearts. And laſtly, the *wicked Men* of the World are by no means ſo ſucceſsfully Reſiſted, as by letting 'em know, that you are reſolv'd againſt thoſe Ways and Courſes they would draw you into, for finding you reſolv'd, Lewd Companions will no longer haunt you.

And

And therefore 2dly, your Resolutions will be the more powerful to repel all sort of Temptations, the more *publick* they are; and especially if Seal'd to in some *Solemn Ordinance*, as at **Confirmation**, or at a **Sacrament**; for then your Resolutions will be confirm'd as it were, by a Solemn Vow and Oath took in the Presence of God, and his Church; and Solemn Vows and Oaths being what all Mens Consciences, which are not sear'd, will abhor to Violate, your Resolutions so strongly bound down upon you, will scarcely be broken by you. Having *sworn*, your own Conscience will press it upon you, that you must *perform it, and keep his Righteous Judgments*, Psal. 119. 106. And upon such an occasion it may be said, and successfully laid home to you by the Minister of God, or by any other kind Friend, and Admonisher, *thou hast Vouched the Lord this day to be thy God, and to walk in his ways, and to keep his Statutes, and to hearken unto his Voice. And the Lord hath avouched thee to be his peculiar Servant, that thou shouldest keep all his Commandments.* Deut. 26. 17, 18. Than which there cannot be a more obliging, and forcible consideration presented to any Person, to keep him strictly to his Baptismal Covenant and Engagements.

But, Secondly, *your Resolution to be faithful in your Covenant with God, must be made, not in Confidence of your own Strength, but of God's Grace and Assistance.* For alass, if we consider our selves, such is our natural Weakness, that *we are not sufficient of our selves to think any thing as of our selves*, 2 Cor. 3. 5. so that we cannot Promise

mise nor Vow that we will Renounce the World, the Flesh, and the Devil, or that we will Believe in God, and Obey him, in confidence of our own Strength. Yet in full Assurance of the Help of God we may firmly Resolve with a *So I will*; *for I can do all things through Christ who strengthens me*, Phil. 4. 13. But then,

Thirdly, *It is Prayer must obtain that Help and Assistance.* You must pray unto God to give you his Grace, that you may continue in the same unto your Lives end. Importunate Prayer is a powerful Means to procure from God a supply for all our Wants, for *this is the Confidence that we have in him, that if we ask any thing according to his Will he heareth us*, 1 John 5. 14. But nothing certainly is more agreeable to his Will, than that we should ask that Grace and Assistance which alone can enable us to serve and obey Him; and therefore we may be sure of never failing in such our Petitions. And for the same reason, as well as other more weighty ones, you may also promise your selves a Blessing upon your Endeavours, from the Benediction and Prayers, accompanied with the *Laying on of Hands*, of the Father of the Church, when in Confirmation the Bishop shall pray unto God to *encrease in you the manifold Gifts of Grace, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Ghostly Strength, the Spirit of Knowledge and true Godliness. and to fill you with the Spirit of his Holy fear, now and for ever.*

THE

THE XXVIII. *LECTURE.*

And by God's Help so I will.
And I pray unto God to give me his Grace, that I may continue in the same unto my Lives end.

HAving shew'd you how effectual a Means Holy *Resolution* will be towards the performance of your Covenant with God,

Secondly, I come now to shew you, that it must be a Resolution took up, not in Confidence of our own Strength, but of God's Grace and Assistance. In order to make which appear,

I. I will represent to you how weak naturally we all are; and how unable of our selves to overcome Temptations, and to perform our Covenant with God.

II. I will then shew you, what the Divine Assistance is; and what measures of it proportionably to such our Necessity, God will bestow upon you.

And as to the *First*, our own natural Weakness, which makes the Divine Assistance so necessary to us; nothing is more certain, than

that the whole Nature of Man is miserably Deprav'd by Sin. Ever since the Fall of our First Parents, the Light of our Understanding, which shou'd direct, is become dark and dim; our Wills crooked and perverse; our Affections are set upon Earthly things; and our Lusts and Appetites are wholly bent after what pleases our Senses, in direct Opposition to the Laws of God, and of right Reason. We see, as the Apostle words it, *Rom.* 7. 23. *A Law in our Members, warring against the Law in our Minds, and bringing us into Captivity to the Law of Sin, which is in our Members*; So that were it not that Christ, amongst other high Benefits, has purchas'd for us sufficient Grace to Renew us throughout, we might have always reason to bewail our State in the following words of the Apostle, *Ver.* 24. *O wretched Man that I am, who shall deliver me from this Body of Sin*; But now have reason to *thank God, through Jesus Christ our Lord.* Ver. 25. *For we can do all things through Christ that strengthens us*, Phil. 4. 13.

Secondly, And what the Divine Assistance is, and what measures of it, proportionably to our Natural Necessitie, God will bestow upon us to enable us to perform our Covenant with him, I will next shew you.

And, by *God's Grace*, I do mean, *A secret Power and Efficacy of the Divine Spirit, accompanying the Word into the Mind and Will, by means whereof the Gospel does more readily and effectually work upon both, to the Renewing of 'em, and to the restoring the Image of God into the Soul, namely,* that

that Righteousness and Purity which we had lost by our Fall. Such is the Divine Assistance.

And the measures of it were, and always will be such as are proportionable to the Necessities of the Church. Governours and Teachers in the Church shall have the *Spirit of Government*, and *Gift of Teaching*, and every private Christian may expect such Graces and Assistances as are necessary and proper for him.

In the first Ages when the Occasions of Divine Assistance were *Extraordinary*, then did Christ bestow upon his Apostles and others, divers Extraordinary Gifts, *viz. Of Miracles, Prophecy, Discerning of Spirits, divers kinds of Tongues, and the Interpretation of Tongues*, 1 Cor. 12. 10. But now, that the Church is establish'd, and the Truth of Christianity already Prov'd and Believ'd, God does assist the Ministers of Religion only with the *Ordinary* Graces of his Spirit, in the discharge of their Ministry.

And yet even the Ordinary Assistances are *Extensively* very large; insomuch that every Power and Faculty of our Nature, our Understandings, Wills, and Affections, which are so much deprav'd, shall be so strengthned by the Divine Efficacy, as to discharge their proper Parts in the Service of God. Upon which account all our Christian Vertues are called the *Fruits of the Spirit*, Gal. 5. 22.

And the Divine Grace and Assistance is also *Intensively* very powerful and strong in the working of this Change within us: The Go-

spel being not a *Letter that Killeth*, as was the Law, but the *Spirit which giveth Life*, 2 *Cor.* 3. 6. that is, Grace which is the Gift of the Spirit, is now join'd to, and goes along with the Gospel in a far greater degree than it did under the Law. And that in so powerful a manner, that St. *Paul* tells us, that *Neither is he that Planteth any thing, nor he that Watereth, but God that giveth the Increase*, 1 Cor. 3. 7. where the whole Success of our Preaching, in rendring it effectual, he tells us, is from God's Grace, not from our Skill who Preach it. And so much for the second Means, whereby you shall be enabled to perform your Covenant with God, namely, the Help and Assistance of God.

THE

THE XXIX. LECTVRE.

And I pray unto God to give me his Grace, that I may continue in the same unto my Lives end.

IN these words you have Prayer set down, as a Third Means whereby you will be enabled to perform your Covenant with God. And in order to make it appear such to you,

First, I will shew you what is meant by praying unto God.

Secondly, I will lay before you how, and in which way Prayer will be effectual to the performance of your Covenant.

And, *First*, By Prayer, in the largest Sense of the Word, is meant any Addresses made unto God, as well *Confessions* and *Thanksgivings*, as *Petitions* and *Intercessions*, as appears in the Instance of the Pharisee and the Publican, *Luke* 18. 10. both which are said to *go up to the Temple to pray*, when the one *Thank'd* God, that he was so Perfect, the other *Confess'd*, he was a great Sinner.

Secondly, And now I am to shew you, how effectually Prayer will contribute towards the

performance of your Covenant. And this it will do several ways,

1. As it will *morally dispose* you to be Obedient unto God. For if being in the Presence of an excellent Person will cast an Awe upon you, so that you cannot easily think, much less do a base Action; how much more will it Influence you to be Good and Vertuous, if you shall constantly approach the Divine Presence in Prayer.

Nay, 2. Constant Prayer will more than dispose you. It will *naturally enforce you* to be faithful towards God. I mean, it is a Duty of that Nature, that it is scarcely to be imagin'd how any one should persevere in Prayer, and yet persist withal to violate his Covenant with God: The Wiseman assuring us, *Prov.* 28. 9. that *He who turns away his Ear from hearing the Law, that his Prayer shall be even an Abomination to the Lord.* But,

3. And especially, Prayer duly Qualify'd will be a most effectual means to enable you to discharge your Covenant, as it procures for you the Grace and Assistance of God, without which you cannot perform it; Of which you have a full Proof, *Luke* 11. 13. *If you being Evil know how to give good Gifts to your Children, how much more shall your Heavenly Father give the Holy Spirit to them that Ask him?* which words do, with a great deal of Force, shew how plentifully God will give you his Grace, to enable you to serve him, if you shall ask it of him. And let this suffice to have spoken of those

those several Means, whereby you shall be enabled to perform your Covenant with God.

THE

XXX. LECTURE.

---

wherein I was made.

HAving Explain'd to you the Doctrine of your Baptismal Covenant, in what pertains to the Nature, Terms, and Conditions of it; the Sacrament and Solemnity whereby you enter'd into it; the Obligations upon you to perform it; and the Means whereby you may be enabl'd to discharge it: It remains now only to account for two *Circumstances* relating to it, namely, *First*, The *Time when*. *Secondly*, The *Persons by whom, as by Proxies, you were Initiated into the Covenant of Grace.*

And, *First*, As to the *Time when*; This, as is imply'd in these Words, **Wherein I was made**, was in your Infancy, an Age thought by some very improper to enter into a Covenant by Baptism; and therefore I shall have occasion here to Vindicate *Infant-Baptism*, or to Justifie your having been Initiated into the Covenant of Grace by Baptism, even whilst you were Infants, having been the Children of Believing Parents.

I say, *Having been the Children of Believing Parents*; for that such have a right to be Baptiz'd, or to be took into Covenant, may be fairly concluded from that of St. *Paul*, 1 *Cor.* 7. 14. *For the Unbelieving Husband is Sanctify'd by the Wife; and the Unbelieving Wife is sanctify'd by the Husband, else were your Children unclean, but now are they Holy.* Where Children are said to be *Holy*, not as *Inherently Sanctify'd*, but as *Privilegially, or federally Holy*; just in the same Sense as St. *Peter*, 1 *Ep.* 2. 9. calls the whole Catholick Church of Christians, Holy, *Ye are a Holy Nation, a peculiar People*, meaning thereby that they were Holy by Profession, as being Confederated with a Holy God, by a Holy Religion and Covenant. And if the Children of one Believing Parent have the Priviledge to be accounted thus Holy, much more may the Children of both. But for farther Evidence, I will briefly prove these Six Particulars,

I. That Infants were Initiated by Circumcision, into that Evangelical Covenant made with *Abraham*.

II. That they were Initiated both by Circumcision and Baptism, into that Legal One deliver'd by *Moses*.

III. That it was, without all doubt, the Intention of our Saviour, that under the Gospel Covenant likewise they should be Baptized into the Covenant of Grace.

IV. That agreeably to the Mind of their Master, the Baptizing of 'em into it, was in all

all probability practic'd by the Apostles of Christ.

V. That it is very agreeable to the Ends and Reason of Baptism, and the Nature of the Covenant of Grace, that they should be Baptized into it.

VI. And *Lastly*, That it is a happy, a mighty Advantage for those Infants who have at that Age been Baptized into it. And,

I. *I say Infants were Initiated by Circumcision into that Evangelical Covenant made with* Abraham. The Covenant made with *Abraham*, *Gen.* 17. wherein it was promis'd, that *in his Seed all the Nations of the Earth should be Blessed*, was the same in Substance with the Second Covenant made with *Adam*, *Gen.* 3. 15. wherein it was promised, that the *Seed of the Woman should bruise the Serpent's Head*; that is, should destroy the Devil's Kingdom. And it was the same also in a more imperfect Edition of it, with that which was made with Christ; for it contain'd the same Gospel Promises of Pardon, Justification, and Happiness, by conferring of which, *Abraham*, and we, and all his Spiritual Seed, are *Blessed*; and it had the same Condition on the Performance of which those Promises did depend, *viz.* an Obedient Faith, for *Abraham Believed in God, and it was accounted to him for Righteousness*, Rom. 4. 3.

And now, that Infants, even at Eight Days old, were then to be Initiated into this Covenant by Circumcision, is to be seen, *Gen.* 17. 11, 12. And if Infants were then to be Initiated by an

Out-

Outward Rite, why not now, since it is but the same Covenant? Especially when it is consider'd, that as he was cut off from the Covenant who was not Circumcis'd, *Gen.* 17. 14. *The Uncircumcis'd Manchild, whose Flesh of his Foreskin is not Circumcis'd, that Soul shall be cut off from his People*: So that Person is to be Excluded the Church, who is not Baptized; for it is expresly said, that *Except we be born of Water, and the Spirit, we cannot enter into the Kingdom of Heaven*, John 3. 5.

II. *And as Infants were Circumcised into that Evangelical Covenant made with* Abraham; *so they were both Circumcis'd, and all Baptized into that Legal One deliver'd by* Moses. That they were Admitted by Circumcision no one doubts; but that they were Baptized is not so commonly understood and known, but wants not its Evidence even from Scripture; as 1 *Cor.* 10. 1, 2. where St. *Paul* tells us, *All our Fathers were under the Cloud, and all passed through the Sea, and were all Baptized unto* Moses; that is, the Religion of *Moses, in the Cloud and in the Sea.* And that their very Infants, as well as their Parents, were so Baptized is certain, for that *all were alike under the Cloud, and in the Sea.*

And as for the Testimony of *Jewish* Writers, they tell us, that during their Travels through the Wilderness, their Children, instead of being Circumcis'd (which would make 'em sore for Travelling) were Baptized into the Religion of *Moses*, and that in all Ages,

Pro-

Proselytes and their Children were admitted by Baptism.

III. *And now it seems to me beyond all doubt, to have been the Intentions of our Saviour, that Children should continue to be Initiated into the Christian Church by Baptism also, he having Adopted the* Jewish *Rite of Baptism for the Sacrament of Initiation, without excluding Children from being Baptized*: For finding it Customary in the *Jewish* Church to Baptize 'em into Covenant with God, if he had design'd any Alteration of the Persons, he would certainly have forbidden Children to be Baptized. And finding it Customary so to Initiate 'em, there was no necessity of his giving any new Command about it, as being Practis'd already. And it is sufficient Warrant to continue the use of it to Infants, that when he Adopted Baptism to be a Christian Sacrament, he did not forbid it to Children, whom he found in Possession of it.

IV. *And agreeably to the Mind of their Master, the Baptizing of Infants into the Covenant of Grace, was in all probability practis'd by the Apostles of Christ.* For why? In three several places, namely, *Acts* 16. 15. and again, *v.* 33. and 1 *Cor.* 1. 16. we find that *whole Families* were Baptized: And as it is scarcely to be believ'd, that there were not Children in some of 'em; so if there were, it must be concluded, that they also were Baptized; especially if we consider, that it was the known Custom in the *Jewish* Church, from which Christian Baptism was deriv'd, of Baptizing all, both Children and

and Servants, together with the Heads of the Families, when any were Proselyted and Converted.

V. *And it was very agreeable to the Ends and Reason of Baptism, and the Nature of the Covenant of Grace, that Infants should be Baptized into it.* It is a very unreasonable prejudice to think that Infants are not capable of entring into Covenant with God. The contrary of which does plainly appear, *Deut.* 29. 10, 11, 12. *Ye stand this day, all of you before the Lord your God, your Tribes, your Elders, your Little Ones, that thou shouldst enter into Covenant with the Lord thy God.* And that Circumcision, the Token of the Covenant, *Gen.* 17. 11. was imprinted upon Infants is what every body knows.

Nor is there any think in the Nature of the thing, that should exclude Infants from being Parties in it. It consists, as has been often said, of certain Invaluable *Priviledges* and Benefits made over to us on God's Part, and of certain very reasonable *Conditions* to be perform'd on ours. And they are doubtless capable of having Priviledges confer'd upon 'em; For the Child of an Attainted Rebel may be restor'd to his Blood, and Minority is no hindrance to the Inheriting of an Estate. Nor are they less capable of being bound to Conditions, as appears from the now cited place of *Deut.* 29. 13. where the Children, as well as the Elders, enter'd into Covenant, oblig'd themselves to *be to God a People.*

VI. And

VI. And, *Lastly, And indeed, it is to be accounted a very great Priviledge and Advantage to those Infants that have been so early enter'd into Covenant with God.* And this it is, *First*, Upon the account of their having Original Sin now wash'd off, and no more imputed to 'em, the first Covenant which bound it down upon 'em, being not only *Nail'd to the Cross of Christ*, but particularly Cancel'd as to them; so that the Condemning Force of it is took away as to their Particulars, by their being admitted into another more Gracious and Merciful Covenant. *Secondly*, And it is their Advantage and Happiness, that they have been engag'd thereby so early in the Service of God. By this means they become pre-engag'd to God, before that the Devil and their Spiritual Enemies can attempt to withdraw 'em; and it will be their Parents Faults, who shall not give 'em an early Instruction, if they Revolt from him. So that upon the whole, if all these Reasons now given for *Infant-Baptism* shall be rightly consider'd, especially as they depend upon, and add strength one to another, I cannot see but that they carry the greatest Force in 'em to prove the Reasonableness, the Expedience, the Necessity of your having been admitted by Baptism into the Covenant of Grace, even in your Infancy; which was the first Circumstance to be accounted for, relating to this great Affair of your entrance into Covenant with God. The second is, your being presented by *Godfathers* and *Godmothers*, and is the last thing I am to speak to you upon, relating

lating to this great Subject of your *Baptismal Covenant*.

THE XXXI. LECTURE.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my Name.

THE introducing you into Baptism by *Godfathers* and *Godmothers* is the Second and last Circumstance to be here accounted for, relating to your entrance into Covenant with God at your Baptism. And because the Reasonableness of it is not so well consider'd by some, I will therefore enquire,

I. Into the Meaning and Importance of the Words, *Godfathers* and *Godmothers*.

II. Into the Nature of their Office, **They did promise and vow three things in my Name.**

III. I will shew what reason the Church had to Appoint Godfathers and Godmothers, both to Represent, and to Engage for the Infant in Baptism.

IV. And

IV. And *Lastly*, For the further Justification of the thing out of Scripture, I will prove from thence, as a Power and Authority given by Christ, to the Governours of the Church, to make such reasonable Constitutions as they shall think fit, for the greater Order and Decency of Divine Administrations, and the better Edification of the Souls of Men; so that their appointing of *Godfathers* and *Godmothers*, was a most excellent and useful Institution to this purpose.

And, *First*, I am to enquire into the Importance of the Words, *Godfathers* and *Godmothers*. And, in short, they do signifie *Sureties* and *Bondsmen*; and are a Collateral Security, join'd together with the Natural Parents, in behalf of their Children, which are enter'd into Covenant with God. And this their Security is given to God and his Church, that they will be Instruments in begetting them to God.

Secondly, And as to the Nature of their Office, it imports these three things;

1. An express Engagement given by Christ and his Church, to the *Godfathers* and *Godmothers* in behalf of those Infants presented to Baptism, that so soon as they become capable to be Taught, they shall be Instructed in the Nature of that Covenant, which they their Sureties have undertook for 'em. They Engage, that they will take care to have those Infants, whom they have presented to Baptism, Catechiz'd in the Nature of that Covenant they have in the way of Proxy for 'em, enter'd into; which is the importance of these

Words,

Words, given in charge to the *Godfathers* and *Godmothers*, remember, that *it is your Parts and Duties, to see that this Infant be Taught, so soon as he shall Learn, what Solemn Vow, Promise, and Profession he hath here made by you*; which it is the proper work of Catechising to teach 'em.

2. Having thus took care to have 'em well Instructed by Catechising, in the Articles and Conditions of their Covenant, their next Care must be to Admonish and Advise 'em seriously to apply themselves to live according to those Obligations laid upon them in their Covenant with God; for so it follows in that most excellent Exhortation given to the *Godfathers* and *Godmothers* after Baptism, *Ye shall take care that this Child may be Vertuously brought up, to lead a Godly, and a Christian Life.* And then,

3. They are to take care that at Years of Discretion, the Child should take his Vow upon himself before the Bishop in *Confirmation*; for so their Charge runs; *Ye are to take care that this Child be brought to the Bishop to be Confirm'd by him, so soon as he can say the Creed, the Lord's-Prayer, and the Ten Commandments in the Vulgar Tongue.* So that the utmost Importance of these Words, **They did Promise and Vow three things in my Name**, is, 1. An Engagement to Christ and his Church, in the behalf of the Baptized Infant, that so soon as he becomes capable, he shall be instructed in his Covenant. 2. That he shall be Admonished to live according to it. And, 3. That he shall solemnly declare it his sincere intentions so to do.

Thirdly,

Thirdly, If we now consider what reason the Church had to appoint *Godfathers* and *Godmothers* to the foresaid Purposes,

1. It is sufficient to justifie this usage, that it is for the better Order and Decency of the Administration, that some should be the Mouth of the Child, that so whilst God by his Minister does Promise on his Part, such invaluable Privileges, the Child, who is so infinitely concern'd, may not be silent, but may engage to perform the Conditions of his; since a Silence on his side would look like a sullen, ungrateful Refusal of such gracious Overtures, and Terms of Mercy, which would be very indecent.

2. And it is of exceeding great Concernment to the Church of Christ, that Security be given that every one who is admitted a Member into it, should live to the Reputation and Interest of it. This is no more than what Societies whose Honour and Interest is of Infinite less Consequence, do require; there being no *Corporation* and *Company*, that will admit into 'em any Member, from whom they apprehend any Danger, without giving Security against all Disadvantages that may accrue by his Admission. And shall not the Church of Christ, whose Members, if they should prove Scandalous, it would be of exceeding great disadvantage to it, take such a reasonable Security as may be most likely to prevent such a Mischief to it, as the having Ignorant and Vitious Members of it?

Nor is it sufficient Security to the Church, that the Parents are bound to take this Care of their Children. Parents may Dye, or be Careless; and too much Precaution cannot be taken in a Matter of such Consequence, where the Interest and Reputation of the Church of God, and the Salvation of Mens Souls is so much concern'd.

Nor indeed, is the Charge given to the *Godfathers* and *Godmothers*, any unreasonable Imposition in it self, it being a Care little more than what is required from one Christian to another in common Charity; that is, to Assist in the Christian Education of those who want such Care to be taken of 'em; and to Instruct the Ignorant, and to admonish 'em that they do not Err. It is a piece of Charity which is more or less incumbent upon every one: But *Godfathers* and *Godmothers*, by the Nature of their Office, have peculiar Occasions to exercise it put into their Hands; and for so doing they may expect the greatest Rewards; the Apostle having inform'd us, that *He who shall save a Soul from Death, shall cover a multitude of Sins.* James 5. 20.

THE

THE XXXII. LECTURE.

Q. What did your Godfathers and Godmothers then for you?
A. They did Promise and Vow three things in my Name.

HAving shew'd you, I. The Meaning of the Words, *Godfathers* and *Godmothers*. II. The Nature of their Office. And, III. What Reason the Church had to Appoint *Godfathers* and *Godmothers*, both to Represent and Engage for the Infant in Baptism.

IV. And, *Lastly*, Besides the reason of the thing, for the further Justification of the use of *Godfathers* and *Godmothers*, to Introduce Infants to Baptism, I will prove out of Scripture, as a Power and Authority given by Christ to the Governours of the Church, to make such Reasonable Constitutions as they shall think fit, for the greater Order and Decency of Divine Administrations, and the better Edification of the Souls of Men; So that the Church's appointing of *Godfathers* and *Godmothers* was a most Excellent, Rational and Useful Institution to this purpose.

I say, *Besides the Reason of the thing*; for it is sufficient to Justifie any *Ecclesiastical Institution*,

that it be reasonable, tho' not particularly enjoyn'd by any express Scripture. Some things indeed there are in Religion, quite above our Natural Reason, as the Mysteries of Christianity: And other Points of Faith and Practice, tho' they are cognizable by right Reason, *Yea, and why even of your selves*, says our Saviour, *judge you not what is right*, Luke 12. 57. Yet it is by Scripture, as the most perfect Rule that we are to be Govern'd in the Belief and Practice of such things. But as to those Modes and Circumstances requisite for Order and Decency in Divine Worship, and for the greater Solemnity of Divine Administrations, it is wholly left to the Reason and Discretion of Church Governors to appoint such, as appears from 1 *Cor.* 11. 13, 14, 16. *Judge in your selves, is it comely that a Woman pray with her Head uncovered? doth not even Nature*, that is the reason of the thing, *teach you? But if any Man be Contentious, we have no such Custom, nor the Churches of God*; that is, if People will be so perverse, I think it sufficient to tell them, as that which ought to Govern them, the Nature and Reason of the thing, and the Custom of the Church is against them. Well, but to make this Matter clear, upon the due understanding of which, the Peace of the Church does so much depend,

First, I will farther prove out of Scripture, that there has been a Power and Authority given by Christ to the Governors of the Church, to make such reasonable Constitutions, as they shall think fit, for the greater Order and Decency of Divine Worship, and for the better Edification of the Souls of Men. And then,

Secondly,

Secondly, I will shew you, that their appointing *Godfathers* and *Godmothers* was an excellent and useful Institution to that purpose.

And as to the *First*, In order to make that appear, it is very considerable, that such a Power was allowed to the Governors of the *Jewish* Church, wherein, tho' there was little need, one would think, of adding to their Ritual, God himself having so particularly prescrib'd things of that Nature; yet we find that our Saviour Christ did himself observe the Feast of *Dedication*, *John* 10. 22. tho' a Feast not of any Divine Appointment. And as many other Observances amongst 'em, were of meer Human Institution, so our Saviour commanded his Disciples to be comformable to 'em, *Matth.* 23. 2, 3. saying, *The Scribes and Pharisees sit in* Moses *Chair, and therefore, whatever they bid you observe, that observe and do.*

Nor does he correct that Command of his, when in another place, *Mark* 7. 7. he Reprimands the *Pharisees* for *Teaching for Doctrines the Commandments of Men*: Those Commands of theirs, which he there means, not being about things of an Indifferent Nature in themselves, but Commands that did indeed overturn the Moral Law, as the Command of denying Maintenance to their Parents in Necessity, under pretence of having Devoted their Substance before to God, by which Evasion, he tells 'em, they made the Commandment of God, concerning *Honour* due to Parents, of none effect by their Traditions, *ver.* 13. and tells 'em withal, that *In vain did they Worship God, Teaching*

ing thus for Doctrines the Commandments of Men. So that it remains, there was a Power given to the *Jewish* Church to Appoint such things as did pertain to the Publick Worship.

And the same Power contin'd also to those who presided in the Christian, our Saviour committing it to their Care, that *all things* in Church Assemblies *should be done unto Edifying*, 1 Cor. 14. 12, and that *all things should be done decently and in order*, Ver. 40. which Commands being only general, without particularly expressing all the ways whereby those things may be provided for, he must of necessity be supposd to leave it to the discretion of Church-Governors to appoint, what according to the Change and Customs of Times and Places (which in these things do often vary) they in their Wisdom should think to be most fit, decent, and orderly to be observ'd. And the People he commanded to *Obey them that should have the Rule over them*, Heb. 13. 17. *and to submit themselves to every Ordinance of Man for the Lord's sake*, 1 Pet. 2. 13.

The Apostle indeed, *Gal.* 5. 1. bids 'em *stand fast in the Liberty wherewith Christ had made 'em free, and not to be entang'd again in the Yoke of Bondage.* But this was a Liberty from the Yoke of *Moses*'s Law, which neither they nor their Fathers were able to bear, which he bids 'em maintain, and relates nothing to the observance of decent Ceremonies in Divine Worship, which are far from being any Yoke.

Nor

Nor are such Constitutions an *adding to the Book of Life*, a thing forbid under a severe Penalty, *Rev.* 22. 18. But are indeed, on the Governor's Part, no other than an Executing the Commands of the *Book of Life*, given 1 *Cor.* 14. 12, 40. as was before shewn. So that I hope by this, it does appear from Scripture, that there has been a Power and Authority given by Christ to the Governors of the Church, to make such reasonable Constitutions as they shall think fit, for the greater Order and Decency of Divine Worship, and for the better Edification of the Souls of Men. And now,

Secondly, I am to shew you, that their appointing of *Godfathers* and *Godmothers* was a most useful Institution to this purpose, that is, that it is an Appointment which contributes much to the Decent Administration of Baptism; and that it is also very serviceable to the Edification of the Baptized Members of Christ's Church. How much it makes for the Decency of the Administration I have already shew'd you. And that it will likewise contribute much to the Edification of the Persons Baptized, will not be doubted, if we consider,

1. The Nature of their Office.

2. The Good Effects we often see of Persons having had *Godfathers* and *Godmothers*, as Sureties for 'em in Baptism.

And first, if we consider the Nature of their Office, it cannot but be that Persons who have undertaken to instruct, and to admonish Youth, and to bring 'em to Confirmation, should very

ry much contribute to their Edification. And it would be readily own'd, did all Persons who take upon 'em to be Sureties for others, make a Conscience of discharging their Obligations; but most are generally too regardless of what they have undertaken.

But however secondly, there are often seen good Effects of Persons having had *Godfathers* and *Godmothers* in Baptism, to whose pious Care many poor Children owe their Education, and all the Care that has been taken of 'em, when their irreligious Parents have been careless of 'em, or their Poverty would not enable 'em to provide 'em of Schooling, Books, and the like; which good Effects would be more seen, were none admitted to be Sureties for others, who have not themselves communicated in the Lord's Supper, as the Church does appoint: For such would make a Conscience of their Engagements. So that it is not the Church's Fault, that the *Godfathers* and *Godmothers* do not do all the good they might. But the Office tending so much, as in its own Nature it does, to the Edification of the Baptiz'd, and to the decent Administration of Baptism, as has been shew'd, this is sufficient to justifie the Governours of the Church, in appointing of Godfathers and Godmothers to introduce Children to Baptism.

THE

THE CONCLUSION.

I Have in way of Comment upon the *Preliminary Questions and Answers* of the Church Catechism, given an account of your *Baptismal Covenant*, in which my chief Design has been to prepare you who are Young, for a very Necessary, and Solemn Ordinance, *viz.* **Confirmation.** And now in *Conclusion*, the better to apply the foregoing Discourses to that purpose,

I. *I will briefly summ up what has been said upon the Doctrine of your Baptismal Covenant.*

II. *I will represent how extremly fit it is, that all who have been Baptis'd in their Infancy, having been first Instructed in the whole Nature of that their Baptismal Covenant; I will shew how fit it is that they should voluntarily Recognize, Ratifie, and Renew the same at Confirmation. And I will answer those Objections that may discourage any from it.* And,

III. *I will then give you some Brief Directions for your more Solemn, and Serious Ratification of your Baptismal Vows in Confirmation, together with some proper Devotions, for the use of such as are to be Confirm'd.*

And as to the firſt; The ſumm of what has been ſaid upon the Doctrine of your *Baptiſmal Covenant* is briefly this, Namely, that in your Baptiſm you were Incorporated into that Holy Society of Men, which is call'd the Church of Chriſt, and were made your ſelves *Members* of it. You were *Adopted* to be his *Children*, and ſuch as he would have a peculiar Care of, and would indulge with ſingular Favours. And as the Perfection of all, you had then an *Inheritance* of the Kingdom of Heaven enſur'd to you, ſo as to have a Legal Right confer'd upon you to all thoſe unſpeakable Joys contain'd in that State. All theſe peculiar Favours you had then confer'd upon you on God's part, on theſe Terms and Conditions to be made good on yours; namely,

That you would firſt utterly *Renounce* thoſe great Enemies of God, the *Devil*, the *World*, and the *Fleſh*. The Devil, becauſe he had Rebell'd againſt his Creator, for which he was Baniſh'd Heaven, and has been ever ſince endeavouring to withdraw Mankind to partake, and ſide with him in the ſame wicked Revolt. But you have Covenanted with God that you will utterly abhor ſo baſe a thing, as to ſide with ſo curſed a Spirit, either by your own ſins, or by tempting of others to ſin. And that you will be always upon your Guard againſt all his curſed Wiles, whereby he would withdraw you into ſo foul an Apoſtacy from God. As to the *World*, becauſe the greateſt part of Mankind have been prevail'd upon by this wicked Spirit to deſert their Creator; you have Covenanted to *Renounce* their ways, ſo as not to be

tempted

tempted by their Examples, their Company, their Perſuaſions, their Threats, or their Promiſes, to deſert alſo the great Captain of your Salvation Jeſus Chriſt. And as to the Material World, that neither the Riches, the Honours, nor the Pleaſures of it ſhould Allure you, nor the Evil, and Vexatious things of it ſhould fright you into ſin. And laſtly, as to theſe Enemies of God and us, you did ſolemnly engage your ſelves to exerciſe a continual Warfare againſt the *Corrupt Luſts* of your ſinful Nature, which are ever and anon Rebelling againſt the Dictates of your own Reaſon, and of the Holy Spirit of God. Thus in your Baptiſm you did Covenant to *Renounce the Devil, the World, and the Fleſh.*

And you did on the contrary, then engage, as you have ſeen, that you would give a hearty, and ſteady Aſſent to all thoſe Divine Truths reveal'd to you in the Scripture, and given to conduct you to Heaven; particularly, and eſpecially that you would give an entire Credit to thoſe Great, and *Fundamental Articles of Chriſtian Faith* contain'd in your *Creed*, and that you would ſo throughly *Believe* 'em, as to be influenced by 'em to the performance of the *Third* thing you engag'd in your Baptiſm, and that was, that you would *Sincerely*, and *entirely obey God's Holy Will and Commandments, and walk in the ſame all the days of your Life.*

This was that Covenant we made with God in our Baptiſm. It was obtain'd for us when we were under Condemnation for the breach of our firſt Covenant, whereby we had Rebell'd

againſt God, and took part with the Devil. For being in this miſerable Condition, then did the Eternal Son of God Sacrifice his own Life to make ſatisfaction to the Divine Juſtice for our ſins; and did moreover Mediate with his Father for us, that we might be receiv'd into favour upon the Terms now mention'd. And he did not only come down from Heaven himſelf to *Call us into this State of Salvation*, but ſent alſo his Prophets, Apoſtles, and Miniſters, as his Embaſſadors, in all Ages, to invite Mankind into it, and *to pray 'em in Chriſt's ſtead, to be reconciled to God*, 2 Cor. 5. 20.

And ſo many of the World as have hearkened to that *Call*, have been admitted by Baptiſm to thoſe Terms of Reconciliation; and have in that Solemn Ordinance dedicated themſelves to the Service of God, and have Vowed to perform it, as has been now declared. To be faithful to which Vows you have all poſſible Obligations lying upon you, and particularly, becauſe you have ſo ſolemnly at your Baptiſm, ſworn to perform it. And in order to that, ſince *Chriſtian Reſolution*, eſpecially if Publickly and Solemnly made, will have a great force in it, to preſerve you from the Power of Temptation, you muſt therefore *Stedfaſtly Reſolve*, to continue Faithful in your Covenant; only this you muſt take care of, not to Reſolve *ſo to do*, in confidence of your own ſtrength, but of God's Grace and Aſſiſtance, which you muſt therefore earneſtly *pray to him for*. And this is the Sum of what has at ſeveral times been diſcours'd to you upon your *Baptiſmal Covenant*.

Secondly,

Secondly, I am now to represent unto you how extreamly fit it is, that all who have been Baptiz'd in their Infancy, having been first Instructed in the whole Nature of that their Baptismal Covenant; I am, I say, to shew how fit is, that they should voluntarily Recognize, Ratifie, and Renew the same at Confirmation.

1. I say, *All who have been Baptiz'd in their Infancy, having been first Instructed in the whole Nature of that their Baptismal Covenant.* For such is the Pious Care of the Church over her Children, that they are scarce sooner Born into the World, than she takes 'em into her Bosom. And they are no sooner admitted by Baptism into her Society, but she delivers 'em, not only to their Parents, but for farther Security, to their Godfathers and Godmothers, as Sureties, with a solemn Charge, that they see the new Christians be duly Instructed in the Nature, Terms, and Conditions of their Covenant with God. And no sooner again are they come to *a competent Age*, and *Years of Discretion*, but she enjoins that these same Persons, her Children, "Appear before the *Bi-*
"*shop*, and that with their own Mouths and
"Consent, they openly before the Church,
"Ratifie and Confirm the same, engaging in
"their own Persons, to do all that was pro-
"mis'd for 'em by others.

2. *And sure now, it is extreamly fit, that you should accordingly Recognize, Ratifie, and Renew the same at Confirmation.* For why, not to do this would look as if you did disallow of

what was done in your Names at your Baptism. And in effect, will be to declare, that if it had been left to your own Choice, you would not have been Baptiz'd at all. And then, judge you, whether by such a Refusal you do not turn *Renegadoes* from Christianity, and *Apostates* in the worst sense, even to no Religion.

Many perhaps may refuse to *Renew* their *Baptismal Vow*, because they are fearful they shall not be able to perform it. But herein they mistake both the Nature of that *Gospel-Obedience* they Covenant to perform, and the Importance of that *Vow* they make to perform it. For the Obedience requir'd now of us under the Gospel, is not a *perfect*, *exact*, *unsinning Obedience*; but a sincere and hearty endeavour to discharge all our Duties to God, our Neighbour, and our selves, accompany'd with Repenting of what has been done amiss, and with taking all due care to do better hereafter. And the *Vow* which in Confirmation you are to *Renew*, is not that you will never Sin, but that by the Grace of God you will endeavour all you can to avoid Sin, and the Temptations to it; and that if at any time you shall be overcome, you will immediately Rise again by Repentance, and take more care for the future. And there is so little frightful in such a Vow, that there is no Honest and Sincere Mind can stand off from coming under such an Engagement.

But

But alaſs, it is to be fear'd, that the greateſt part of thoſe who ſtand off from *Recognizing*, and Renewing their Baptiſmal Vow at a *Confirmation*, do this out of a worſe Principle. And that determining in their own Hearts not to forſake their Sins, they will not in Confirmation ſolemnly reſolve to Renounce the World, the Fleſh, and the Devil, to Believe in God, and Obey him. But this is ſo plainly to Renounce their Baptiſm, and to tear and cancel their Baptiſmal Covenant, and to turn Renegadoes and Apoſtates from Chriſtianity; That it muſt be yours, and all good Chriſtians Prayers, to preſerve you from it. So that upon the whole, you muſt be always *ready* and *deſirous*, at leaſtwiſe, as our Church expreſſes it, *to be Confirm'd, before you come to the Sacrament*; I ſay, before you are to come to the Holy Sacrament. For,

3. *It is extreamly fit that every Chriſtian ſhould Recognize, and Confirm his Baptiſmal Covenant, before he be admitted to the Holy Communion.* For why? Admiſſion to Communion with God in this Holy Sacrament of the Lord's Supper, is one of the grand Priviledges of the Church of Chriſt; for therein the Worthy Communicant is permitted to Feaſt with God at his own Table, upon the Memorials of Chriſt's precious Sacrifice. He has the Spirit of God convey'd, and the Pardon of his Sins ſeal'd unto him therein. And ſure, it is but what is very requiſite, that before a Perſon be admitted to the enjoyment of ſuch Sacred Priviledges, he ſhould ſolemnly Recognize his

venant with God, and thereby own, and declare, that he is not an *Alien from the Commonwealth of God, a Stranger from the Covenants, and Promiſes*, without which ſolemn Acknowledgment, the Church could ſcarcely avoid *giving*, many times, *that which is Holy to Dogs*, or of Profaning the Holy Myſteries, by admitting Apoſtates from Chriſtianity to partake in 'em.

Laſtly, I am now to give you ſome Directions concerning the ſolemn *Recognizing* of your Baptiſmal Vow and Covenant at Confirmation, together with ſome ſhort Devotions proper for that Occaſion. And both Directions and Prayers ſhall relate to what you are to do *Before*, *At*, and *After* a *Confirmation*. And I ſhall endeavour to make the Prayers as well Inſtructive as Devotional, with reſpect to the ſubject to which they referr.

And, *Firſt*, *Before* a Confirmation, having gone through a Courſe of Catechetical Inſtruction; ſo that you have at leaſtwiſe attain'd to a general Knowledge of the Nature, Terms, and Conditions of the Covenant of Grace, that Covenant you have enter'd into in your Baptiſm.

1. I would Adviſe you, that upon notice of an *Epiſcopal Confirmation* you would bethink your ſelves of laying hold of the Opportunity, not only becauſe Opportunities of this Nature are very ſcarce in moſt Places, but alſo becauſe you cannot ſo regularly be admitted to the Lord's-Supper, till firſt you have been *Confirm'd*, that is, have *Recognized* that Covenant

nant you are to Ratifie and Renew every time you Feaſt upon the Memorials of Chriſt's Sacrifice, and have receiv'd the Epiſcopal Benediction upon ſuch a ſolemn Recognition; for ſo our Church has upon wiſe Conſiderations Ordered, *viz. That none ſhall be admitted to the Holy Communion until ſuch Time as he be Confirm'd, or be deſirous and ready to be Confirm'd.*

2. I would have you ſequeſter ſome Day, or at leaſtwiſe ſome conſiderable part of a Day, to take into Conſideration, the great Undertaking you are going upon; and retiring from the World, ſee that you ſeriouſly Reflect upon all that has been declar'd to you concerning the Nature and Importance of your Baptiſmal Covenant. Conſider the Forces of your Spiritual Enemies, and your Promiſes, notwithſtanding their utmoſt Attempts upon you, to ſtick firm to your Faith, and cloſe to your Obedience. And eſpecially, to enforce you to this, weigh well the ineſtimable Priviledges of a Chriſtian who is in Covenant with God, and what ſingular Advantages are contain'd under theſe Terms of being *Members of Chriſt, Children of God, and Inheritors of the Kingdom of Heaven.* And having duly conſider'd this whole Matter, you may Addreſs your ſelf to God in the manner following,

O *Most Gracious and Eternal Lord God, Thou art the Lord, the Lord God, Merciful and Gracious, Long-suffering, and Abundant in Mercy and Truth. When I come to consider thy Goodness, I am amaz'd at thy Condescention, to Transact with us in a way of Covenant, Obliging thy self by Promise to make Good those Blessings, the Thousandth part of which the Merit of our Performances could not have given us reason to expect. But we, wretched Creatures, when we had broke our Covenant with Thee, and made our selves liable to thy eternal Displeasure, through thy Mercies in Christ were not wholly cast off, but admitted to such Terms of Reconciliation, as do put us into a State infinitely beyond what the Fallen Angels, or the rest of Mankind, who are out of the Pale of the Church do enjoy. It is an uncomfortable State which those are in, who are Aliens from the Commonwealth of* Israel, *Strangers from the Covenant and Promises, who are without Hope, and without the Knowledge of the True God in the World. But we the Members of thy Church (blessed be thy Infinite Goodness to us) are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Houshold of God. For we are call'd forth of the wicked World by the Preaching of the Gospel, to the Knowledge, Belief, and Service of the Blessed Trinity, Father, Son, and Holy Ghost, the only true God. And it is an exceeding Priviledge we enjoy as Members of this Society, whereof Christ is the Head; for hereby of thy Goodness, we are not only under the Guidance of most excellent and wise Laws, and enjoy the Benefit of most Edifying and Com-*

Comfortable Ordinances; but we enjoy thereby a great measure of Divine Grace and Assistance derived down from Christ our Head, and convey'd by those blessed Ordinances, to enable us to Conform our selves to thy Religion, and to Obey thy Gracious Commandments.

By being Baptiz'd into the Covenant of Grace, thou hast graciously Adopted us to be thy Children, whereby we have Pardon of Sins upon our hearty Repentance: We find Thee not severe in Marking what is done amiss; but as a Father pitiest his Children, even so Thou the Lord pitiest those that fear Thee, and who do not willingly displease Thee. We find an easie access to the Throne of Grace, for the Pardon of all our Sins past, and for whatever else we want, especially that Grace which shall enable us to amend, and become better for the future.

And as the Crown and Perfection of all thy Favours, being Children of God, thou hast graciously assur'd us, we shall be Inheritors of the Kingdom of Heaven, whereby our Hopes of all the unspeakable Joys of that blessed State being sure and stedfast, as founded upon the express Promises and Covenant of Thee the God of Truth; There is no Temptation so alluring, nor Suffering so great, which we may not Overcome thereby, thy Holy Spirit assisting us therein.

And now, O Blessed God! in Mercy look down upon me, whom thou hast graciously admitted by Baptism into this Holy Society, wherein I am listed manfully to Fight under Christ's Banner, against the World, the Flesh, and the Devil. And do thou enable me to Renounce and Resist all these Enemies, to thy Honour and my Salvation. Grant that I

may

may ever with the utmost Detestation, Renounce and Abhor both the Devil and all his Works, whether they be his Works of Sin, or his Tempting of us to the same. Let me ever look upon Sin as a Rebellion against thy Authority: And that the suffering of my self to be Tempted by him in any manner of way, to Sin, is to yield my self up to the Devil's Service. And therefore to avoid the Snares of the Devil, grant me that I may be always Sober and Vigilant, and Watch unto Prayer.

Let not the World ever prevail over me, so as either by its Riches, Honours, or Pleasures to allure me, or by its Afflictions and Calamities to affright me from thee. Let not the Wicked Men of the World, by the Influence of their Company, Examples, or Perswasions enveigle me, nor the Pompous Vanity of it bewitch me into Sin.

Nor let any the sinful Lusts of the Flesh, whether the Corruption of my Understanding, the Perverseness of my Will, the Disorder of my Passions and Affections, or the violence of my Lustful Appetites carry me out to unlawful Gratifications; but enable me always to keep 'em in subjection to the Dictates of right Reason and Religion.

And do thou, O God, encrease my Faith, and give me such a full and strong Perswasion of all those Sacred and Powerful Truths, scattered throughout the Gospel, and summ'd up in my Creed, as may ever Influence me to a Holy Obedience.

And let that Obedience, O God, be sincere and entire to all thy Commands: Serving thee with all my Heart, with all my Mind, with all my Soul, and with all my Strength, loving Thee above all the World, and my Neighbour as my self; and in this

this Obedience, Grant, O God, that I may conſtantly walk all the Days of my Life, through Jeſus Chriſt our Lord. Amen.

Secondly, At the Time of Confirmation, or when you are ſtanding before the Biſhop, you are then to Recollect what you have been Inſtructed in concerning your Baptiſmal Covenant; and you are to poſſeſs your Soul with thoſe ſtrong and mighty Reaſons that you ſhould ſolemnly Recognize it, by taking all that upon your ſelves, which in your Infancy your Godfathers and Godmothers did engage for you. And thereupon, whether ſtanding or ſitting, as you ſhall have Conveniency, ſee that from the Inward Receſſes of your own Heart, you offer up this following Dedication of your ſelf to God.

O *Moſt Bleſſed, and moſt Merciful Father, who keepeſt Covenant and Mercy for them that Love Thee, and obſerve thy Commandments; That being in a State of Miſery, we ſhould be call'd into a State of Salvation; That thy only Begotten Son ſhould Mediate and Obtain this Redemption for us; That he ſhould himſelf deſcend from Heaven to call us into that Covenant of Grace which holds it out to us: And ſhould ſend his Ambaſſadors, the Miniſters of Religion, to pray us to be Reconcil'd to God upon thoſe moſt reaſonable Terms contain'd therein: This is ſuch Aſtoniſhing Grace and Favour on thy ſide, that we can never ſufficiently admire thy Loving Kindneſs to us, nor be*

duly

may ever with the utmoſt Deteſtation, Renounce and Abhor both the Devil and all his Works, whether they be his Works of Sin, or his Tempting of us to the ſame. Let me ever look upon Sin as a Rebellion againſt thy Authority: And that the ſuffering of my ſelf to be Tempted by him in any manner of way, to Sin, is to yield my ſelf up to the Devil's Service. And therefore to avoid the Snares of the Devil, grant me that I may be always Sober and Vigilant, and Watch unto Prayer.

Let not the World ever prevail over me, ſo as either by its Riches, Honours, or Pleaſures to allure me, or by its Afflictions and Calamities to affright me from thee. Let not the Wicked Men of the World, by the Influence of their Company, Examples, or Perſwaſions enveigle me, nor the Pompous Vanity of it bewitch me into Sin.

Nor let any the ſinful Luſts of the Fleſh, whether the Corruption of my Underſtanding, the Perverſeneſs of my Will, the Diſorder of my Paſſions and Affections, or the violence of my Luſtful Appetites carry me out to unlawful Gratifications; but enable me always to keep 'em in ſubjection to the Dictates of right Reaſon and Religion.

And do thou, O God, encreaſe my Faith, and give me ſuch a full and ſtrong Perſwaſion of all thoſe Sacred and Powerful Truths, ſcattered throughout the Goſpel, and ſumm'd up in my Creed, as may ever Influence me to a Holy Obedience.

And let that Obedience, O God, be ſincere and entire to all thy Commands: Serving thee with all my Heart, with all my Mind, with all my Soul, and with all my Strength, loving Thee above all the World, and my Neighbour as my ſelf; and in this

this Obedience, Grant, O God, that I may constantly walk all the Days of my Life, through Jesus Christ our Lord. Amen.

Secondly, At the Time of Confirmation, or when you are standing before the Bishop, you are then to Recollect what you have been Instructed in concerning your Baptismal Covenant; and you are to possess your Soul with those strong and mighty Reasons that you should solemnly Recognize it, by taking all that upon your selves, which in your Infancy your Godfathers and Godmothers did engage for you. And thereupon, whether standing or sitting, as you shall have Conveniency, see that from the Inward Recesses of your own Heart, you offer up this following Dedication of your self to God.

O *Most Blessed, and most Merciful Father, who keepest Covenant and Mercy for them that Love Thee, and observe thy Commandments; That being in a State of Misery, we should be call'd into a State of Salvation; That thy only Begotten Son should Mediate and Obtain this Redemption for us; That he should himself descend from Heaven to call us into that Covenant of Grace which holds it out to us: And should send his Ambassadors, the Ministers of Religion, to pray us to be Reconcil'd to God upon those most reasonable Terms contain'd therein: This is such Astonishing Grace and Favour on thy side, that we can never sufficiently admire thy Loving Kindness to us, nor be*

duly

duly thankful for the ſame. But being ſenſible, O God, in ſome meaſure, how in my Baptiſm I was admitted into that Covenant, which entitles me through thy Mercy in Chriſt, to ſuch Infinite Priviledges. I do here voluntarily preſent my ſelf in thy Preſence, to Recognize the ſame. And do here ſolemnly acknowledge thoſe mighty Obligations lying upon me to be faithful in it; and this I do, both in Gratitude for ſuch an ineſtimable Favour, as it was, to be made a Member of Chriſt's Church, to be Adopted into the Family of thy Children, and to be enſtated in a Title to the Inheritance of thy Kingdom; And alſo from thoſe Vows made in my behalf, that I ſhould Renounce the Devil, the World, and the Fleſh, Believe in God, and Obey him. And that I will vigorouſly and ſpeedily execute thoſe Vows and Promiſes made in my Baptiſm, notwithſtanding all Temptations to the contrary, I do here with a full Determination of my Will, ſolemnly reſolve to do, in Confidence, O God, not of my own Strength, but of thy Grace and Aſſiſtance, which I truſt will be Imparted to me by the Laying on of Hands, and conſtantly afforded me through Jeſus Chriſt our Lord. Amen.

After you have been Confirmed, Retire as ſoon as you can, and reflecting upon that *Recognition* of your Baptiſmal Covenant, which you have made, and the ſolemn Reſolution to perform it, you may offer up the following Prayer to God, that he would enable you to do the ſame.

O

O Almighty God, with whom there is no Variableness, nor shadow of Change, support and strengthen me, a poor frail Creature, who am unstable as Water. I have indeed Recogniz'd my Baptismal Vow, and have took it upon my self to perform all that in my Baptism was promis'd for me. But the Devil, that Roaring Lyon, who walketh about the Earth, seeking whom he may devour, and is always intent to foil a new Professor, will now in an especial manner I expect, make his fiercest Attacks against me. The World also of Loose and Profligate Livers enrag'd that any should Dedicate their Early Years to God, to their Reproach, will endeavour by all the Methods of Perswasion, to draw me aside, to accompany them in the destructive Ways of Sin. And what is worse, my own Treacherous Heart within is ready to yield to any of those Temptations from without. Yea, alas! I find my whole Nature, Soul, and Body so miserably depravd, that all the Faculties and Powers of both are sadly dispos'd to that which is Evil. My Understanding is very dull in the Apprehension of Spiritual Things, my Will very averse to chuse that which is right, my Affections listless to Heavenly Exercises, and my Lusts and Appetites apt to Rebel against the Dictates of right Reason and Religion, so that I may with him in St. Paul, cry out, O wretched Man that I am, who shall deliver me from this Body of Sin!

But my Comfort is, that I can return with I thank God through Jesus Christ our Lord; for thou, O blessed Jesu, hast all Power in Heaven, and in Earth given unto thee, so that thou canst succour and strengthen us when we are tempted, and enable us to Overcome.

come. And, O God, of all Grace and Might, the Root of our Life, and Power and Strength, without whom all good Desires and Purposes Wither and Dye, be ever present with me, to Assist, Support, and Comfort me, who do entirely Confide in thee, and have no hope but in thine Infinite Mercies.

Now that Thou enclinest my Heart towards Thee, and hast given me a thankful sense of thy Love, and some Will to Obey Thee in Well-doing, I am encourag'd to hope that thou wilt not deny me the constant Assistance of thy Good Spirit to Strengthen, Confirm, and Settle me in a perfect Love, and stedfast Obedience to all thy Holy Commands.

Cherish therefore, and Increase the most faint, but sincere Motions which thou seest in me towards a more compleat Participation of Thee. And especially preserve me in a full Confidence in thy Almighty Love, as ready to accomplish the Desires and Endeavours of all those who yield up themselves unto it in hearty Willingness to be Govern'd by it, that being born up by this strong Hope in Thee my Helper, and exceeding great Reward, no Temptation may be able to prevail over me; but I may Walk stedfastly and evenly with Thee, in all Conditions and Circumstances of Life. Make me feel so much of the Comfort of this Faith, and Love, and Hope, and Obedience reviving me to a delightful Sense of a Blessed Immortality; that whatsoever Allurements or Discouragements I meet withal in this World, they may only provoke me to give a greater Proof of all these in a constant Adherence to my Duty, and occasion the increase of my unspeakable Joy and Satisfaction. All which I beg of Thee, through the alone Merits of Jesus Christ my Saviour. Amen.

FINIS.

AN Office for YOUTH.

Texts of Scripture proper for a Morning Meditation.

Eph. 5. 14. AWake thou that ſleepeſt, and ariſe from the Dead, and Chriſt ſhall give thee Light.

Rom. 13. *Ver.* 11. Knowing the time, that now it is high time to awake out of ſleep; for now is our ſalvation nearer than when we believed.

Ver. 12. The Night is far ſpent, the Day is at hand; let us therefore caſt off the Works of Darkneſs, and let us put on the Armour of Light.

Ver. 13. Let us walk honeſtly as in the Day, and put on the Lord Jeſus Chriſt.

Matth. 5. 16. Let your Light ſo ſhine before Men, that they may ſee your good Works, and glorifie your Father which is in Heaven.

Eccleſ. 2. 13. Wiſdom excelleth Folly, as far as Light excelleth Darkneſs.

I. *Pſal.* 3. 5. I laid me down and ſlept; I awaked, for the Lord ſuſtained me.

II. *Pſalm* 90. 14. O ſatisfie me early with thy Mercy, that I may rejoyce, and be glad all my Days.

III. *Pſal.* 59. 16, 17. I will ſing of thy Power, yea, I will ſing aloud of thy Mercy in the Morning, for thou haſt been my Defence and Refuge in the day of my Trouble.

IV. *Ver.* 17. Unto thee, O my Strength, will I ſing, for God is my Defence, and the God of my Mercy.

V. *Pſal.* 71. 5. Thou art my Hope, O Lord God, thou art my Truſt from my Youth.

VI. *Ver.* 6. By thee have I been holden up from the Womb, thou art he that took me out of my Mothers Bowels, my Praiſes ſhall be continually of thee.

VII. *Pſal.* 148. 12. Young Men and Maidens, Old Men and Children.

VIII. *Ver.* 13. Let them praiſe the Name of the Lord, for his Name alone is excellent, his Glory is above the Earth and Heaven.

IX. *Pſal.* 113. 1. Praiſe ye the Lord, praiſe him, O ye Servants of the Lord.

X. *Ver.* 2. Bleſſed be the Name of the Lord, from this time forth and for evermore.

XI. *Ver.* 3. From the riſing up of the Sun, unto the going down of the ſame, the Lords Name is to be praiſed.

XII. *Pſal.* 119. 124. Deal with thy Servant according to thy Mercies, O teach me thy Statutes.

XIII. *Ver.* 125. I am thy Servant, give me Underſtanding, that I may know thy Teſtimonies.

XIV. *Pſal.* 143. 8. Cauſe me to learn thy loving kindneſs, for in thee do I truſt, cauſe me to know the way wherein I ſhould walk, for I lift up my Soul unto thee.

A Morning Prayer.

O God the Father of Heaven, I render unto Thee all poſſible Praiſe and Thankſgiving, who haſt preſerved me ſafe from the Danger of the Night paſt. I do humbly beſeech thee, that thou wouldſt take me under the Protection of thy Good Providence this day and for evermore. And as thou haſt diſpell'd the Darkneſs of the Night, and fill'd the World with the Light of the Sun, and haſt awaken'd me from Sleep; ſo do thou vouchſafe, O Lord, to expel the Darkneſs of Ignorance from my Mind, enlightning it with the Beams of thy moſt Holy Spirit, and with the knowledge of thy beloved Son Jeſus Chriſt, our Saviour, that true Light which lighteth every Man that cometh into the World; that ſo declining from the Works of Darkneſs, and directing my Steps according to the Truth of thy moſt Holy Word, I may always walk as in open day, So-

berly, Righteouſly, and Godly; ſubduing all Youthful Luſts, and avoiding all Evil Company; and at length may arrive to the Habitations of Light under the Conduct of the ſame thy Son; to whom with thee, and the Holy Spirit, one God of moſt Adorable Majeſty, be all Honour and Glory, both now, and evermore. Amen.

Scripture Texts for Evening Meditation.

John 11. 9. ARe there not twelve Hours in the Day? If any Man walk in the Day he ſtumbleth not, becauſe he ſeeth the Light of this World.

Ver. 10. But if a Man walk in the Night he ſtumbleth, becauſe there is no Light in him.

John 3. 19. And this is the Condemnation that Light is come into the World, and Men loved Darkneſs rather than Light, becauſe their Deeds were Evil.

John 1. 9. Now Jeſus Chriſt is that true Light which lighteth every Man that cometh into the World.

John 12. 35. Let us therefore walk whilſt we have Light, leſt Darkneſs come upon us; for he that walketh in Darkneſs knoweth not whither he goeth.

1 *John* 2. 9. He that ſaith he is in the Light, and hateth his Brother, is in Darkneſs, even until now.

Ver.

Ver. 10. He that loveth his Brother abideth in the Light, and there is no occaſion of ſtumbling in him.

Iſai. 58. 10. If thou draw out thy Soul to the hungry, and ſatisfie the afflicted Soul; then ſhall thy Light riſe in obſcurity, and thy Darkneſs be as the Noon-day.

Evening Ejaculations.

Pſam 92. 1. IT is a good thing to give thanks unto thee, O Lord; and to ſing Praiſes unto thy Name, O moſt high.

Ver. 2. To ſhew forth thy loving kindneſs in the Morning, and thy Faithfulneſs every Night.

Pſal. 43. 3. O ſend out thy Light and thy Truth, let them lead me, let them bring me unto thy Holy Hill, and to thy Tabernacle.

Pſal. 119. 105. Thy Word is a Lamp unto my Feet, and a Light unto my Paths.

Pſal. 119. 133. Order my Steps in thy Word; and let not any Iniquity have dominion over me.

Pſal. 36. 9. With thee is the Fountain of Life; in thy Light ſhall we ſee Light.

Pſal. 13. 3. Conſider and hear me, O Lord, my God, lighten mine Eyes that I ſleep not in Death.

Pſal. 4. 8. I will lay me down in Peace, and Sleep, for it is thou, Lord, only that makeſt me to dwell in ſafety.

An Evening Prayer.

O Lord God, the Father of Mercies, and the God of all Comfort, how infinitely am I abash'd to appear before thee, who cannot paſs one day without offending thee, both by Sins of Omiſſion and Commiſſion, both by leaving undone thoſe things which I ought to have done, and by doing thoſe things which I ought not to have done. And in both theſe kinds have I offended thee this Day, and that both in Thought, Word, and in Deed; particulary, [Here mention any Sin of either of the foregoing kinds you have been guilty of] *But I fly into the Arms of thy Fatherly Compaſſion; Lord, for thy Mercies ſake forgive me, cleanſe me from my Wickedneſs, and ſtrengthen my Weakneſs, that I may Overcome all the Temptations which daily ſurround me, and may henceforward continue ſtedfaſt in my Covenant with thee.*

Accept of my humbleſt Praiſe and Thankſgiving, O Lord, for all the Goodneſs thou haſt this day ſhewed me; for all the helps of preventing or reſtraining Grace thou haſt vouchſafed me; for whatever I have done this day, which is in any meaſure acceptable to thee, for whatever progreſs I have made in my Study [or Succeſs thou haſt given to my honeſt Labours] *as alſo for thy Preſervation of me from all the Miſeries and Dangers which frail Mortality is every Moment expoſed to, particularly for* [here name any particular Bleſſing or Deliverance God has ſent you].

This if a Servant.

And

And now, O Lord God, in whose Protection consists the safety of Man, and of all Creatures, I commit my self wholly to thy Protection this Night, beseeching thee that thou wouldst graciously preserve me from the Power of the Prince of Darkness, who to deceive Mankind, can transform himself into an Angel of Light; and that thou wouldst likewise preserve me from all Dangers both of Soul and Body. And let me not be so overwhelm'd with slumber as wholly to forget thee; but when my Body is overtaken with sleep, let my Mind continually watch, and be intent upon thee both Day and Night. And when Rest shall have refresh'd both Body and Mind, as much as shall suffice Nature, let the Morning find me more apt and propense to serve thee, to the Salvation of my own Soul, the good of my Neighbour, and the Glory of thy most Holy Name. And all this I beg for Jesus Christ his sake, to whom with thee and the Holy Spirit be ascribed all Honour and Glory, by me, and by all Mankind, throughout all Ages, World without end. Amen.

[The three following Prayers are to be added to the foregoing Morning and Evening Prayer, by the Persons respectively concern'd in them.

A Prayer for a Youth at School.

O God the Father of Lights, and the giver of every good and perfect Gift, I do render thee all possible Praise and Thanksgiving, that thou hast put it into the Hearts of my Parents [Guardians] to deliver me up to be Instructed in good Literature, at an Age which is most flexible, and apt to learn. I do humbly intreat thee, that I may not through sloth, or negligence, fail their expectations of me. And because no Vigilance, Industry, nor Study will avail any thing without thy aid, vouchsafe I beseech thee, to Enlighten my Mind with a Ray from above, and Inspire me with that desire and love of Learning, Wisdom and Vertue; with such a readiness to apprehend, and Memory to retain that which is good, that I may become Learned and Pious, and thereby serviceable to Church and State, and to the Honour of thy most Holy Name. These things, O God, I do most earnestly beg of thee for the sake of Jesus Christ our Lord, to whom with the Father and the Holy Spirit be ascribed all Honour and Praise, both now and for ever more. Amen.

A Prayer to be used by Children, under the Government of their Parents.

O Eternal God and Heavenly Father, thou that art the kind Author of my Being, be thou the Gracious Guide of my Life. My Age is simple and unexperienc'd, and be thou pleas'd to inspire me with truth from above. I am come into a World of Snares and Temptations; O do thou fill me with the Knowledge and Love of thy Truth, that it may keep me from the Path of the Destroyer. O possess my Heart with the fear of thee, and dependance upon thee, that I may walk before thee the Almighty God, and be perfect; that I knowing that thou art my exceeding great Reward, may neither be discontented in my present State, nor distrustful of a Provision for the future. Possess also my Heart, O my God, with that natural tenderness for my Parents, and with that Christian sense of my Duty towards 'em, that my Language may be respectful, my Actions dutiful, and my whole Behaviour such that I may not encrease the Burden, and Care of their Life, but prove a Comfort and Support to 'em. O my God possess me lastly with a Spirit of Meekness, Justice, Truth and Industry, that by Reverence to my Betters, by Courteousness, Truth and Faithfulness towards all; and by Diligence in whatsoever I am employ'd, I may grow like a Tree planted by the Rivers of Water, my leaf moy not wither, whatsoever I do may prosper, and I may bring forth my Fruit in due season, increasing

creasing daily in Wisdom and Stature, and in favour with God and Man: Hear, O hear the Voice of my Petition, for in thee only is my trust, through Jesus Christ our Lord. Amen.

A Prayer for a Servant.

O Holy and Just God, I know that without Holiness, it is impossible for me to please thee here, or to enjoy thee hereafter; I beseech thee therefore, that my Understanding may be so enlightened, my Conscience convinc'd, and my whole Heart enflamed with the love of Holiness, that I may be Holy in all manner of Conversation. Beget in me, a most tender and lively Sense of the great Duties of Obedience, Justice and Charity which I owe to my Master, that I governing my self by these in all my Actions, I may in my Station advance the Honour of God, the Contentment and Interest of my Master, the Peace and Vertue of the Family, and my own both Temporal and Eternal Happiness. I know O Lord, that no Acts of Injustice, or Unfaithfulness between Man and Man shall go unpunish'd, I know that for these things sake the Wrath of God is reveal'd from Heaven, O what then must be my Punishment, if I heap upon the guilt of Injustice and Uncharitableness, many others, namely the Guilt of Ingratitude, Unfaithfulness, Lying, Perjury. O preserve me therefore

O my God from all falſhood and wrong; ſuffer me not to forfeit thy Favour, and deſtroy my Soul, for the ſake of thoſe things that periſh. O let me be fully convinc'd, that the ways of Righteouſneſs are ways of Pleaſantneſs, and that all her Paths are Proſperity and Peace, that ſo I may delight my ſelf in the Law of my God, and may find Comfort and a Bleſſing in the diſcharge of my Duty: Teach me O Lord, Humility and Obedience, Faith and Truth, Care and Induſtry, Charity and Meekneſs, that I may adorn the Doctrine of God my Saviour, win others over to a Love of Vertue, and after an humble and contented, tho' laborious life here, may enter into Reſt and Glory hereafter, through Jeſus Chriſt our Saviour. Amen.

Our Father which art, *&c.*

A Morning Prayer for a Family.

O *Bleſſed God, be thou Acknowledged, Praiſed, and Loved by us, and all the Children of Men; on whom thou poureſt continually thy Benefits. They are great and many, we know not the Summ, nor underſtand the Value of 'em. The Angels themſelves admired thy Love to us in Chriſt Jeſus; and are become Miniſtring Spirits to them who are Heirs of Salvation. We enjoy the continual*

nual Fruits of thy watchful Providence, by which we have been kept in Peace and Safety the last Night, and are raised this Morning in Health and Strength both in Body and Mind, beholding all things belonging to us, just as we left 'em with thee when we went to Sleep.

Accept, we most humbly beseech thee, of this poor Tribute of Praise and Thanks; together with the hearty Oblation of our Souls and Bodies, which we here dedicate again to thy Service. Vouchsafe us the continual Assistance of the Grace of thy Holy Spirit, to enable us to make good those Vows that are upon us, of **Obediently keeping thy Holy Will and Commandments, and walking in the same all the days of our Life.** *Pardon, O Lord, all our Breaches of this Sacred Covenant. Deal not with us according to our Sins, neither Reward us after our Iniquities; but in the multitude of thy Tender Mercies pity our Errors and Wandrings, and help us against our Infirmities.*

Give us leave this Day to put our selves into thy powerful Protection, and to depend on thee for thy merciful Guidance and Assistance, that we may be more faithful to Thee in the discharge of our Duties, and never swerve from the Rules of Sobriety and Righteousness, Charity and Goodness. So shall we return with joyful Hearts to praise thee in the Evening; and teach those who shall come after us to continue thy Praises in the next Generation. Amen. *For thy Mercies sake in Christ Jesus, in whose words we present the earnest desires of our Souls and Hearts, both for our selves and our Brethren, saying,*

Our Father, &c.

An

An Evening Prayer for a Family.

IN an humble and thankful Sence, O Lord of Heaven and Earth, of our entire dependence on Thee, and of the Duty we owe Thee, and the many Promiſes and Vows wherein we ſtand engaged to Thee, we fall down before Thee this Evening, and with all Reverence worſhip thy Divine Majeſty: Giving Thee the Glory that is due to thy Name, and acknowledging thy multiplied Mercies to us, particularly thoſe of this Day; to the Concluſion of which thou haſt now ſafely brought us, with new Reſolutions in our Hearts to continue for ever in thy Faith, and Fear, and Love, and Obedience.

It is but juſt, and reaſonable, and we feel likewiſe by daily Experience, that it is our Happineſs to keep thy Commandments, and to maintain cheerful Thoughts of Thee, and an hearty Friendſhip with Thee, by complying in all things with thy Holy Will: O pardon our Folly, moſt Gracious God, in forſaking at any time that Perfect Rule, to follow our own unruly Deſires. Pardon us, we beſeech Thee; for we know not how to pardon our ſelves ſuch Ingratitude to Thee, and Cruelty to our ſelves. It is the Grief of our Hearts, that we have in the leaſt offended Thee; and our moſt earneſt, unfeigned Deſires to be preſerved hereafter in an exact Conformity to our Rule in every thing: Yea, we wou'd delight to do thy Will, O God, and take ſuch a Pleaſure in all the Acts of Righteouſneſs, Mercy, Meekneſs, and Gentleneſs to our Neighbours; and in praiſing, and acknowledging Thee

the

the God of all Grace, and in living in an humble ſenſe of thy Bounty, and our own Undeſervings, and in a temperate, and thankful Uſe of all thy Bleſſings, that we may have the continual Feaſt of a good Conſcience, and the conſtant Comfort and Satisfaction of having Thee always for our Friend, and our Gracious Father in Chriſt Jeſus.

O thou who art the Inſpirer of ſuch Holy Counſels, Deſires, and Purpoſes, keep 'em for ever in our Hearts, encourage, ſtrengthen, and increaſe them, that after the Refreſhment of a quiet Sleep this Night, we may feel 'em lively, and powerful in the Morning; and with renew'd Joy, we may ſtill devote our ſelves to thy faithful Service. O that our Friends, and all thy People in every Place, may partake of the ſame Mercies we deſire for our ſelves: And however we are ſevered one from another in this World, grant us an Happy Meeting at the Day of our Lord: In whoſe Words we pray Thee to hear us.

Our Father, *&c.*

Note. The foregoing Prayers are collected, for the moſt part out of ſuch Books of Devotion, as have great Variety in 'em of the like Nature; and are added to ſupply the want of thoſe Families, who cannot be at the Charges of having many Books. But to thoſe either Youth, or others, who can afford it, I wou'd recommend the *Manual of Prayers for* Winchester-*School*, and *Patrick's Devout Chriſtian.* And if ſome one of the Youth in each Family would

would be the Chaplain to the reſt, in reading Prayers for 'em every Morning and Evening, this wou'd both revive Family-Religion now wholly laid aſide, and ſo habituate 'em to Piety, as wou'd render 'em the happy Heads of Families themſelves, when Providence ſhall diſpoſe 'em into that State.

FINIS.

would be the Chaplain to the reſt in reading Prayers for him every Morning and Evening, this would be a very Family-Religion now much out of Fashion, and so Piety and Devotion with it.

APPLY

DISCOURSE

upon the Doctrine of the

Baptismal Covenant.

METHOD

PLAIN.

Printed by J. Leake, for Awnsham Churchill at the Black Swan in St. Paul's Church-Yard, 1697.

AN APPENDIX TO THE DISCOURSE

Upon the Doctrine of our

Baptismal Covenant:

BEING A

METHOD OF *FAMILY RELIGION.*

By *THOMAS BRAY*, D.D.

LONDON,
Printed by *E. Holt*, for *Rob. Clavel* at the *Peacock* in St. *Paul's* Church-Yard, 1697.

AN APPENDIX TO THE PRESBYTERIAN Baptismal Covenant; BEING A METHOD OF FAMILY RELIGION.

THE PREFACE.

THE Design of the foregoing Diſcourſe, being to Principle the Minds of our Youth with a true Notion of Chriſtianity, by a courſe of Reading upon the Nature of their Baptiſmal Covenant; And few of our Youth being ſerious enough to Reliſh ſuch Employment to that degree, as to betake themſelves to Reading, if not encourag'd and oblig'd thereunto by their Parents and Maſters; ſo that it is very rare to find where there is no performance of Family Religion, that the Children and Servants belonging to it are not notoriouſly Ignorant and Immoral; for theſe Reaſons I have been much ſolicited to annex the following Method of Family Religion; as that without which the preceding Diſcourſe will not have its End in the Edification of our Youth; who if they neither read

it themſelves, nor hear it read by others, cannot be ſuppos'd to receive benefit by it.

Nor will it, I hope, be thought ſtrange, that in the following Method of Family Religion, the firſt thing I propoſe is the Singing of Pſalms. *I believe indeed it will be found, if we ſhould look back into the* Cauſes of the Decay of Chriſtian Piety *in Families, that the neglect of Family Religion has its date from the diſuſe of* Singing Pſalms *therein. This is a part of Devotion not more noble in it ſelf, than it is pleaſant and inviting to others; and therefore 'twill be the likelieſt means to draw the whole Family together, to begin with a Pſalm. And that it may be the more taking, I have not only ſet the following Pſalms to the choiſeſt Tunes, but given 'em out of the New Verſion of Mr.* Brady *and Mr.* Tate, *being perſwaded that the Contempt into which Singing of Pſalms is grown amongſt us, is owing to the very ill and ridiculous Metre of* Hopkins *and* Sternhold, *and the equally bad Singing of 'em in our Country Churches. And now, all that I ſhall add upon this point is this, that the beſt way to have 'em ſung in Families, is to have the Youth practice it at their* Catechetical Conferences; *and the likelieſt Method*

to

to bring 'em into Common Use in Churches, is first to have Families accustomed to the singing of 'em.

The next thing to be accounted for, is the Course of Reading *I propose in the following Method. And as it is a Course of Reading upon the several Subjects of our Church-Catechism, so I hope it will be thought the best I cou'd pitch upon. This best of Catechisms does administer Instructions in the most accurate Method possible. It teaches us nothing superfluous and unnecessary to be known, but gives us to understand the whole Doctrine of the Covenant of Grace; and that in an excellent Method; treating first of the General Nature thereof in the* Preliminary Questions and Answers; *and descending afterwards particularly to instruct its Disciples in the several Articles; and ends with those Means of performing our Covenant, Prayer, and the Sacraments: And therefore according to this Method, I would have the Reading order'd in Families, according to which if it should be manag'd, I cannot doubt but that Christian Knowledge would grow upon us a-pace; and Heresie and Error would more difficultly find Entertainment than it does.*

And

And now as to the Morning and Evening Prayer I propose; in the Families of Persons of Quality, where there is more leisure for longer Devotions, it is incomparably the best way to use the Common Prayer: *But in meaner Families, where so much time cannot be allow'd, next to the Common Prayer, I thought a better cou'd not be compos'd for that purpose, than a Prayer form'd out of our Catechism, wherein all the Mercies of God's Part in the Covenant, are recounted with Thanksgiving, and all the Conditions on ours are enumerated, together with Petitions for God's Grace to assist us in the Performance of 'em.*

And now I have only this to add to you, who are Parents and Masters of Families, that you wou'd unanimously, and universally set up a Course of Family-Religion in your respective Houses.

There seems to be a general Apostacy from Christianity now growing upon the Nation: And one great Reason that Atheism and Irreligion has so prevail'd, is, that the present Generation of Men have seen no more of Religion, than what they hear in our Churches; the Instructions from whence cannot be sufficient to reform the World, if the Application be not made by Parents,

and

and Maſters at home; much leſs, if they take not care ſo much as to ſend their Youth to Church to be Catechis'd and Inſtructed. And indeed it does infinitely deſerve your moſt ſerious Conſideration, how far you will be anſwerable for the Souls of thoſe who are within your Houſes, and under your Paternal Care. The Fate of old Ely, *and his Family, for not honouring God by taking Care to the Piety of his Children, wou'd be very awakening to thoſe who conſider it. And the extraordinary Regard God bore to* Abraham, *meerly becauſe* he knew he would command his Children, and his Houſhold after him, that they ſhould keep the way of the Lord, *is equally encouraging to you to take care of Religion in your Families. Wherefore let that Noble Reſolution of* Joſhua *be the Reſolution of every one of you:* As for me, and my Houſe, we will ſerve the Lord.

A METHOD OF Family Devotion.

THE foregoing ſhort Diſcourſe upon the Doctrine of our *Baptiſmal Covenant*, is deſign'd to lay the Foundation of Chriſtian Knowledge in Youth. And this ſhort Method of Family Devotion is form'd in order to revive the moſt principal part of Chriſtian Practice in Families: And for want of both which, the Youth that happen therein are undone throughout the Nation.

Now there were never greater Variety of better Helps to Families in this kind, than have been given us of late Years by ſeveral pious Divines of our own Church. And to bring them more into Uſe, I ſhall venture to propoſe this following Method.

In the firſt place, the whole Family being call'd together, I would propoſe there might be a *Pſalm* ſung; for this is a moſt inviting, and popular, as well as a moſt Heavenly Part of

Divine Worſhip. And becauſe there is now ſo good a Verſion of the Pſalms given us by *Brady* and *Tate*, and theſe reviſ'd by ſeveral Biſhops, and allow'd by Publick Authority to be ſung in Churches, I would propoſe the Uſe of them in Families at leaſtwiſe, and could wiſh they were introduc'd into our Publick Aſſemblies.

The Diſadvantage that *Pſalmody* does at this day lye under, by reaſon of the intolerable badneſs of our Metre, and the ill ſinging of our Pſalms in Country-Churches, makes the better ſort of People indeed nauſeate it, and all to deſpiſe it: Not to ſay that the Beauty of our Service ſuffers extreamly by it. But *Pſalms*, and *Hymns*, to the Great Creator, Redeemer, and Sanctifyer of Mankind, as they were the moſt ſignal part of the Primitive Liturgies, and as they will continue to all Eternity the conſtant Employment of the Bleſſed Angels and Saints above; ſo now that there is an Emendation both of the *Pſalms* and *Singing*, the Prejudices conceiv'd againſt them, may ſoon, I hope, be turn'd into the higheſt Love and Eſteem of both. So that this I think wou'd be an Alteration made to the well-liking of all the Members of our Communion.

I know there are thoſe who think the Common People ſo fond of the *Old Pſalms*, that they wou'd not endure an Innovation therein. But in all the Experience I have had in this Matter in a Miniſtry amongſt them for Fifteen Years, I never found that Perſon which ſpoke the leaſt liking to *Hopkin's*, and *Sternhold's* Pſalms, nor

any

any one of the Country-People who had that Value for 'em, as to get one of 'em by Heart: But as to a new Version of our *Singing Psalms* done with a Spirit, and Life, that comes up in some measure to the Original; now that such an one is made, all People, I am perswaded, would be apt of themselves to learn 'em, and the Clergy can now with a good Countenance strike in, and encourage them thereunto; not only that every Person might be able to bear a part in that Service, but as an Excellent Furniture for Devotion, both in Solitude, and on many other Occasions.

And this indeed deserves a particular Consideration, that whereas through the Difficulty of learning Prose, it is a very hard Matter to make the meaner sort of People to get any Prayers by heart; yet through the Facility of getting Verse, and the great liking they have to it, they may be easily wrought upon to get many of the *Singing Psalms* without Book; so that they might hereby be provided (if the Choice were well made) of apt and proper Devotions, sufficient in some measure to supply their want of other Prayers. However they wou'd have wherewithal to lift up their hearts to Heaven upon the Contemplation of God's Works, when they walk in the Fields, and view the Wonders of his Works; of which sort of Devotions *David*'s Psalms are so noble a Store-house, and to which he does so often call upon all Men: Not to say that the getting of much of this Sacred Poesie by heart may work in 'em a distrelish for obscene, and profane

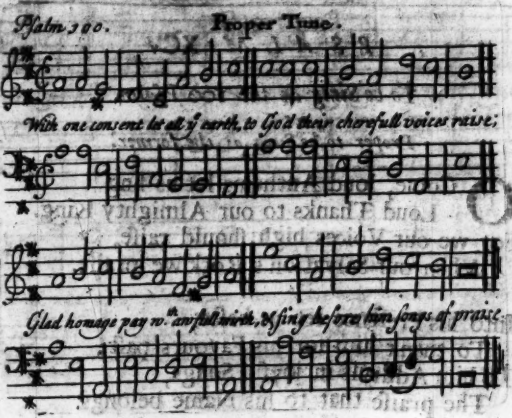
Songs, and *Ballads*, whereby the Minds of all sorts of People are so infinitely corrupted at this day.

In short, since there is no Part of Devotion more pleasing than *Psalmody*, and the Neglect of Family-Worship amongst the Common People, at least, may be dated from the time it has grown into neglect, I cannot therefore but propose it as fit to be reviv'd: And because it does so wonderfully compose the Spirits, and prepare the Mind for Divine Heat, I cannot but think it proper to begin with it in the Daily Returns of Family-Worship.

PSALM

PSALM C.

Proper to be Sung at Home, or in Church, before the beginning of Divine Service.



Convinc'd that he is God alone,
From whom both we and all proceed;
We whom he chooſes for his own,
The Flock that he vouchſafes to Feed.

O enter then his Temple Gate,
Thence to his Courts devoutly preſs,
And ſtill your grateful Hymns repeat,
And ſtill his Name with praiſes bleſs.

For he's the Lord ſupremely good,
His Mercy is for ever ſure,
His Truth which always firmly ſtood,
To endleſs Ages ſhall endure.

To

To Father, Son, and Holy Ghost;
The God whom Earth and Heaven adore,
Be Glory, as it was of Old,
Is now and shall be evermore.

PSALM XCV.

To be Sung as the 100 Psalm.

Proper to be Sung as the former.

O Come, loud Anthems let us sing
Loud Thanks to our Almighty King.
For we our Voices high should raise,
When our Salvation's Rock we praise.

Into his Presence let us haste,
To thank him for his Favours past;
To him Address in joyful Songs,
The praise that to his Name belongs.

For God the Lord enthron'd in State,
Is with unrival'd Glory Great.
A King superior far to all,
Whom by his Title, God, we call.

O let us to his Courts repair,
And bow with Adoration there,
Down on our Knees devoutly all,
Before the Lord our Maker fall.

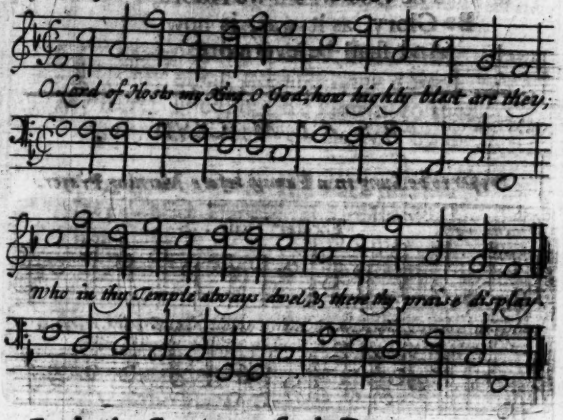
To Father, &c.

PSALM

PSALM LXXXIV.

Proper to be Sung in a Family on a Sunday Evening, or in Church after Evening Service is over.

Psalm 84. London new Tune.



For in thy Courts one single Day,
'Tis better to attend,
Then Lord in any place besides,
A Thousand Days to spend.

For God who is our Sun, and Shield,
Will Grace and Glory give.
And no good thing will he with-hold,
From them that justly live.

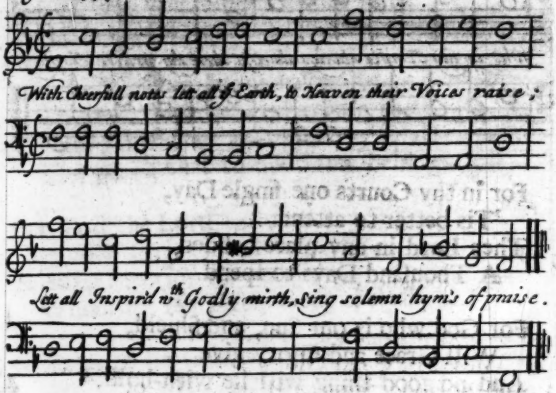
O thou whom Heavenly Hosts Obey,
How highly blest is he,
Whose Hope and Trust securely plac'd,
Are still repos'd on thee!

To Father, Son, and Holy Ghost,
The God whom we Adore,
Be Glory, as it was, is now,
And shall be evermore.

PSALM CXVII.

Proper to be Sung in a Family before Morning Prayer.

Psalm 117. **Exeter Tune.**



God's tender Mercy knows no bound,
His Truth shall ne'er decay;
Then let the willing Nations round,
This grateful Tribute pay.
To Father, Son, &c.

PSALM

PSALM CXXXIX.

To be Sung as the 100 Pſalm.

Proper alſo to be Sung in a Family at Morning Prayer.

THou Lord by ſtricteſt ſearch haſt known,
My riſing up, and lying down;
My ſecret Thoughts are known to thee,
Known long before conceiv'd by me.

Thine Eye my Bed, and Path ſurveys;
My publick Haunts, and private Ways.
Thou know'ſt what 'tis my Lips would vent,
My yet unutter'd words intent.

The veil of Night is no diſguiſe,
No ſcreen from thine All-ſeeing Eyes.
Through midnight Shades thou findſt thy way,
As in the blazing Noon of Day.

Thou know'ſt the Secrets of my Heart;
If miſchief lurk in any part,
Correct me where I go aſtray,
And guide me in thy perfect way.

To Father, Son, &c.

PSALM

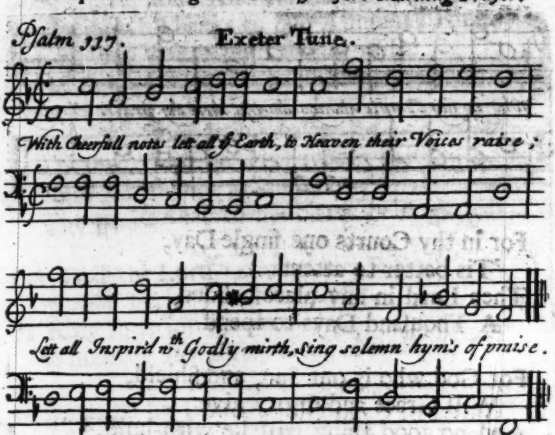
O thou whom Heavenly Hosts Obey,
How highly blest is he,
Whose Hope and Trust securely plac'd,
Are still repos'd on thee!

To Father, Son, and Holy Ghost,
The God whom we Adore,
Be Glory, as it was, is now,
And shall be evermore.

PSALM CXVII.

Proper to be Sung in a Family before Morning Prayer.

Psalm 117. Exeter Tune.



God's tender Mercy knows no bound,
His Truth shall ne'er decay;
Then let the willing Nations round,
This grateful Tribute pay.
To Father, Son, &c.

PSALM

PSALM CXXXIX.

To be Sung as the 100 Pſalm.

Proper alſo to be Sung in a Family at Morning Prayer.

THou Lord by ſtricteſt ſearch haſt known,
My riſing up, and lying down;
My ſecret Thoughts are known to thee,
Known long before conceiv'd by me.

Thine Eye my Bed, and Path ſurveys;
My publick Haunts, and private Ways.
Thou know'ſt what 'tis my Lips would vent,
My yet unutter'd words intent.

The veil of Night is no diſguiſe,
No ſcreen from thine All-ſeeing Eyes.
Through midnight Shades thou findſt thy way,
As in the blazing Noon of Day.

Thou know'ſt the Secrets of my Heart;
If miſchief lurk in any part,
Correct me where I go aſtray,
And guide me in thy perfect way.

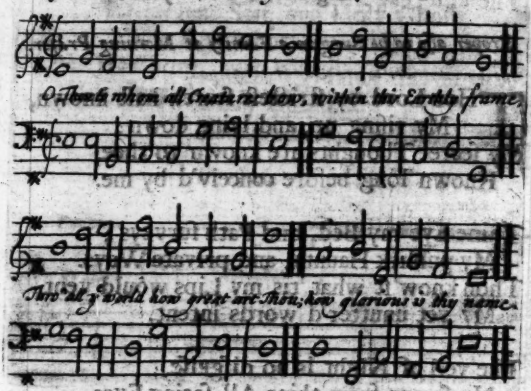
To Father, Son, &c.

PSALM

PSALM VIII.

Proper to be Sung in a Family at Evening Prayer.

Psalm 8. St Mary's Tune.



When Heaven thy Beauteous work on high,
Employs my wandring ſight,
The Moon that nightly guilds the Sky,
With Stars of feebler Light.

What's Man, ſaid I, that Lord thou lov'ſt
To keep him in thy Mind.
Or what his Off-ſpring that thou prov'ſt,
To them ſo wondrous kind!

Him next in Pow'r thou didſt create,
To thy Celeſtial Train.
Ordain'd with Dignity and State,
O're all thy Works to Reign.

They

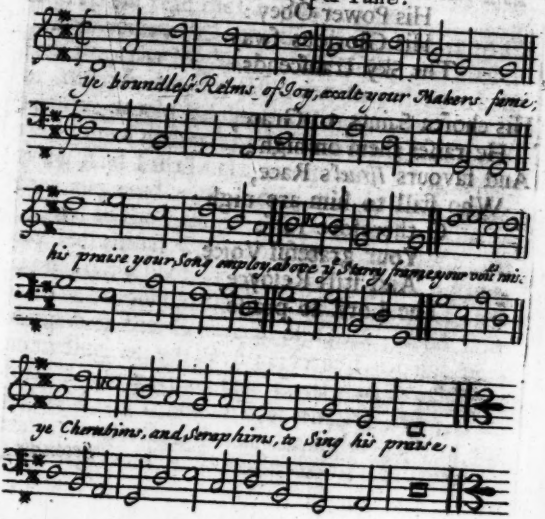
They jointly own his potent sway,
The Beasts that Prey, or Graze,
The Birds that wing their Airy way,
The Fish that cuts the Seas.

O thou to whom all Creatures bow,
Within this Earthly Frame,
Thro' all the World how great art thou,
How Glorious is thy Name!

To Father, &c.

PSALM CXLVIII.

Psalm 148. Proper Tune.



Let all of Royal Birth,
With thoſe of humbler Frame,
And Judges of the Earth,
His matchleſs praiſe proclaim.
In this Deſign
Let Youths and Maids,
And Hoary Heads,
With Children joyn.

United Zeal be ſhown,
His wondrous Fame to raiſe,
Whoſe Glorious Name alone,
Deſerves our endleſs praiſe.
Earths utmoſt ends
His Power Obey:
His Glorious ſway
The Sky tranſcends.

His choſen Saints to Grace,
He raiſes them on high;
And favours *Iſrael*'s Race,
Who ſtill to him are nigh:
O therefore raiſe
Your grateful Voice,
And ſtill Rejoyce,
The Lord to praiſe.

Secondly,

Secondly, Next after the *Pſalm*, may ſucceed a Courſe of reading. And this both Ordinary, and Extraordinary; *Ordinarily*, and at every time the Family are call'd together to Prayers, it were well if a *Chapter* were read, either according to the order of our *Calender*, by which means the moſt material parts of Holy Scripture might be read over, the Old-Teſtament once, the New thrice a year. Or if time will not ſerve to have four Chapters read every day, then the New Teſtament may be read over in order. And it would tend ſingularly to the improvement of the Youth of the Family, both Children, and Servants, to have 'em read the Chapters by turns.

Extraordinarily, I would recommend it to all Families, that on Sunday Evenings, the Maſter or Miſtreſs having call'd together their whole Family, would beſides the Chapter, cauſe to be read ſome Diſcourſe out of ſome Practical Treatice: And I ſhall here recommend what Books they may read with profit, and in what order.

And in the firſt place ſince in the Doctrine of our Baptiſmal Covenant, is contain'd all that is eſſentially neceſſary to Salvation, and nothing is to be accounted ſuch, which is no part, nor Article of the Covenant of Grace; And ſince according as we have perform'd, or not perform'd our part of this Covenant, we ſhall be juſtify'd, or condemn'd at the laſt day; I am therefore perſuaded that the Knowledge of the Nature, Terms, and Conditions of this Covenant

by

by whose Mediation we obtained such Gracious Terms of Salvation, and what vast Obligations do lie upon us to discharge the same; I am therefore I say, persuaded, that a through understanding of this Covenant, is fundamentally necessary. And since the general Doctrine thereof gives a view of the whole Scheme of the Christian Religion, I humbly conceive it ought to be the first thing taught, and understood in Christianity; to which end give me leave to recommend every Sunday the reading of a Lecture in the foregoing *Short Discourse* till it be gone through.

And then after that, for a more particular Information in the several conditions of this Covenant, I would be glad if some Treatise upon the Articles of our Christian Faith, such as *Kettlewell's Practical Believer*, and next to that, some Discourse upon the several Christian Duties, such as the *Whole Duty of Man*, were by degrees read over. And then if next after this, a Discouase upon the Sacrament, such as *Kettlewell's Help and Exhortation to worthy Communicating*, were also read, there would be nothing wanting to give all the Members of a Family, both a general and particular Knowledge in the whole Christian Religion, and to guide 'em to Heaven. These three last mentioned Books are what I would wish were in every Family, for the compleat Instruction of the Members of it. But in regard they may be thought too dear a Purchase, and too tedious for some; instead thereof, the *Guide of a Christian*, and the *Christian Monitor* may serve excellently for the purpose

pose of Family Instructions. And if with the latter of these be bound up *Wake* upon *Death*, between these three there will be an admirable Rule provided for *Holy living and dying*. And both together will make up an Excellent poor Mans Family-Book.

The purchase of the two latter will not arise to above one Shilling and six Pence, and of all together, to not above eight Shillings. And so were happy for this Church, and the Souls of Men, if so many of our Common People did not lay out much more, as they generally do, to the loading of their Shelves, in Books of an *Antinomian* Spirit, such as *Bunions* Books, to the Poysoning of many thousand Persons both in their Faith and Practice.

Thirdly, And now after the *Psalm* and Chapter, and the other reading on Sundays; In the Close it is proper that Prayer should succeed, for which by this time we may suppose all the Members of the Family to be very well prepared, and to be put in a good frame of Spirit. And there are indeed great variety of excellent Devotions in the foregoing Books, especially if to them there shall be added *Patrick*'s *Devout Christian*. However to render this as generally useful as may be, for all the purposes of Family-Religion, I shall add a Prayer for the *Morning* and *Evening*, made for the most part out of the words of our *Liturgy*, the best Treasury of Devotions doubtless in the World, of any

any Humane Compoſure; and particularly out of the words of our Catechiſm; the Praying over of which will have theſe advantages in my Opinion, of all other Forms, that firſt the things thereby prayed for, will be the ſame we have Covenanted with God to perform: And ſecondly, every ſingle expreſſion being pregnant of abundance of Matter, ſo as to be the Subject of Expoſitions; In every Petition, the Mind will be taken up with great variety of things, whereas in moſt other Compoſures, in much variety of Expreſſion there is but little Matter included. And by the by, this being the Nature of our Forms in the *Liturgy*, eſpecially of thoſe Supplications following the ſeveral Commandments, the injury which is done to our Church-Service is intollerable, when it is hurry'd over, and read precipitately, ſo as the Worſhipper cannot have due ſpace to reflect upon the copious Matter he prays for under thoſe comprehenſive Expreſſions.

"O Most Blessed Lord God, whose glorious "Name is exalted above all Blessing and "Praises, yet it is our Duty, and our Happiness, "to Glorifie thee: And to this end, we a small "handful of thy depending Creatures are here "met to joyn our Hearts and Voices in the Cele- "bration of thy Praises. And therefore with "Angels and Arch-Angels, and all the glorious "Compauy of Heaven, we Laud and Magnifie "thy Holy Name, for all thy Mercies vouchsafed "unto us, and to all Mankind. Our Creation "was an admirable Instance of thy Goodness, "communicating Life and Being, and a compe- "tent measure of Happiness to all thy Creatures. "And as the Morning-Stars or Angels did "thereupon sing for Joy, so do we this Day "celebrate the Glorious Power then appear- "ing. But the Redemption of us by the "Mediation of thy Son Jesus Christ, Recon- "ciling us to thee, when we had basely Re- "volted from thee, and took part with thine "Enemy, was an astonishing Work of Mercy, "which the Angels themselves cannot Fathom, "but desire to look into. O how did Mercy "and Truth here meet together! How did "Righteousness and Peace here kiss each other! "We are in some measure sensible of it, and "we do most devoutly Adore thy Goodness, "that thou hast call'd us into the Family of "thy Church, to partake of the Benefits of "such Redemption.

"And now, O God, as at our Admission "into this Holy Society, we did List our

" ſelves under Chriſt's Banner manfully to
" Fight againſt the World, the Fleſh, and the
" Devil; ſo do thou enable us to Renounce
" the Devil, and all his Works, the Pomps
" and Vanity of this wicked World, and all
" the ſinful Luſts of the Fleſh.

" As we have been Baptiz'd into the Belief
" and Profeſſion of thee the only true God,
" Father, Son, and Holy Ghoſt, we beſeech
" thee that thou would'ſt keep us ſtedfaſt in
" this Faith, and that we may ever continue
" to Believe in God the Father, who hath
" made us, and all the World; in God the
" Son, who hath Redeem'd us and all Mankind,
" and in God the Holy Ghoſt, who hath San-
" ctify'd us, and all the Elect People of God.

" And enable us, as to Believe in thee, ſo to
" Obey thy Holy Will and Commandments,
" and to walk in the ſame all the Days of our
" Life. Particularly, Enable us to Love thee
" with all our Heart, with all our Mind, with
" all our Soul, and with all our Strength; to
" Worſhip thee, to give thee Thanks, to put
" our whole Truſt in thee, to call upon thee,
" to Honour thy Holy Name, and thy Word,
" and to ſerve thee truly all the Days of our
" Life. Enable us alſo Conſcientiouſly to diſ-
" charge our Duties towards our Neighbour,
" to love him as our ſelves, and to do unto
" all Men, as we would they ſhould do unto
" us. To Love, Honour, and Succour our Re-
" lations, to Honour and Obey the King, and
" all that are put in Authority under Him;
" to ſubmit our ſelves to all our Governours,

Teachers,

" Teachers, Spiritual Paſtors and Maſters. " To order our ſelves Lowly and Reverently " to all our Betters; to Hurt no Body by " Word or Deed, to be True and Juſt in all " our Dealings. To bear no Malice nor Ha- " tred in our Hearts; to keep our Hands from " Picking and Stealing, and our Tongues from " Evil-Speaking, Lying, and Slandering; to " keep our Bodies in Temperance, Soberneſs, " and Chaſtity; not to Covet nor Deſire other " Mens Goods, but to learn and labour truly " to get our own Living, and to do our Duty " in that ſtate of Living, unto which it ſhall " pleaſe thee our God at any time to diſpoſe of us.

" We know, O God, that we are not able to " do theſe things of our ſelves, nor to walk " in thy Commandments, and to ſerve thee " without thy ſpecial Grace: And therefore " we deſire of thee, O Lord God, our Heavenly " Father, who art the Giver of all Goodneſs, " to ſend thy Grace unto us, and to all People, " that we may Worſhip thee, Serve thee, and " Obey thee as we ought to do. And we pray " unto thee, that thou wilt ſend us all things " that be needful both for our Souls and Bo- " dies, and that thou wilt be merciful unto " us, and forgive us our Sins; and that it will " pleaſe thee to ſave and defend us in all dan- " gers Ghoſtly and Bodily; and that thou wilt " keep us from all Sin and Wickedneſs, and " from our Ghoſtly Enemy, and from ever- " laſting Death. And this we truſt thou wilt " do of thy Mercy and Goodneſs, through Je- " ſus Chriſt our Lord.

" Neither

"Neither pray we for our ſelves alone, but "for all States and Conditions of Men amongſt "us. And, O merciful God, who haſt made "all Men, and hateſt nothing that thou haſt "made, nor wouldſt the Death of a Sinner, "but rather that he ſhould be Converted and "Live, have Mercy upon all *Jews*, *Turks*, *Infi-* "*dels*, and *Hereticks*, and take from 'em all Ig- "norance and hardneſs of Heart, and Con- "tempt of thy Word and Commandments. "And ſo fetch them Home, bleſſed Lord, to "thy Flock, that they may be ſaved amongſt "the Remnant of thy true *Iſraelites*, and be "made one Fold under one Shepherd, Jeſus "Chriſt our Lord. More eſpecially we be- "ſeech thee to receive our Supplications and "Prayers which we offer before thee for all "Eſtates of Men in thy Holy Church, that "every Member of the ſame in his Vocation "and Miniſtry, may Truly and Godlily ſerve "thee. Amongſt whom principally we "beſeech thee to ſave and defend all Chriſtian "Kings, Princes, and Governours; and eſpe- "cially thy Servant *William* our King, that "under Him we may be godly and quietly "Govern'd. And grant unto his whole Coun- "cil, and to all that are put in Authority un- "der Him, that they may truly and indiffe- "rently Miniſter Juſtice, to the Puniſhment of "Wickedneſs and Vice, and the Maintenance "of thy true Religion and Vertue. And we "moſt humbly beſeech thee, of thy Goodneſs, "O Lord, to comfort and ſuccour them who "in this Tranſitory Life are in Trouble, Sor-

row,

" row, Need, Sickneſs, or any other Adver-
" ſity. More eſpecially we beſeech thee Graci-
" ouſly to behold us of this Family.

" And as thou haſt ſafely
" brought us to the beginning of
" this Day, ſo defend us in the
" ſame by thy Mighty Power, and
" grant that this day we fall into no Sin, nei-
" ther run into any kind of Dangers; but that
" all our Doings may be order'd by thy Go-
" vernment, to do all that is righteous in thy
" ſight, through Jeſus Chriſt our Lord.

This to be added in the Morning.

" And enlighten our Darkneſs,
" we beſeech thee, O Lord, and
" by thy great Mercy defend us
" from all Perils and Dangers of
" this Night, for the Love of thy only Son
" Jeſus Chriſt our Lord. In whoſe moſt bleſ-
" ſed Name and Words, we conclude our im-
" perfect Prayers, ſaying, *Our Father*, &c.

This to cloſe up Evening Prayer.

A Grace before Meat.

BLeſs, O Lord, theſe thy Creatures to our Uſe, and us unto thy Service, through Jeſus Chriſt our Lord. Amen.

A Grace after Meat.

WE give thee Thanks, O Lord, for theſe, and all other thy Benefits. Good God preſerve the Church, and ſave the King, and all the Royal Family: And bleſs us with Unity, Truth, and Peace, through Jeſus Chriſt our Lord. Amen.

A D-

ADVERTISEMENT.

Bibliotheca Parochialis: Or, A Scheme of ſuch Theological Heads, both General and Particular, as are more peculiarly requiſite to be well ſtudied by every Paſtor of a Pariſh. Together with a Catalogue of Books, which may be read upon each of thoſe Points. Part I. By *Thomas Bray*, D. D. *London*, Printed by *E. Holt* for *Robert Clavel*, at the *Peacock* in St. *Paul's* Church-Yard, 1697.

FINIS.